

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXII. No. 11 }
WHOLE No. 537 }

January 3, 1920

{ \$4.00 A YEAR
PRICE, 10 CENTS }

Chronicle

Home News.—President Wilson, on December 24, issued a proclamation ordering the restoration of the railroads to their owners on March 1, 1920. The postponement of the date of ending government control, which was announced last May by Mr. Wilson for January 1, 1920, has met with the approval of both Senator Cummins and Representative Esch, the authors of the Senate and House railroad bills, now in conference. The delay was necessitated by the fact that the Government has not yet framed legislation dealing with the problem, and that complications of a serious nature would result, were the proclamation to go into effect immediately.

The President's Proclamation

France.—French Catholics find matter for congratulation and disappointment in the recent elections. Unlike Belgium, Italy and Switzerland, where there was a marked Socialist gain, France will have 100 fewer Socialists and Radical-Socialists in the Chamber than in that body as constituted during the war. On the other hand the municipal elections left the local government of France in practically the same hands as heretofore. There is some confusion in the alignment of parties in the new Chamber. The old Chamber was divided on personal lines rather than according to political programs, and, as a consequence, the deputies grouped themselves around individuals instead of ideas. At present, except for the seventy Socialists, who occupy the extreme left and who will vote as a unit in all probability, there are no clearly defined parties, although there are many aspirants to leadership.

One of the principal lessons of the elections is that the French as a people are not interested in taking a vital part in the government of the country. In spite of the pastorals of the Hierarchy on the strict duty of using the ballot as a means of effecting the regeneration of France and of vindicating the cause of liberty, in spite also of the insistent appeals of the Catholic newspapers for a large Catholic vote, only one-half of the people availed themselves of their privilege in the legislative elections. This abstention was even more pronounced

in municipal elections. The reasons for the failure to participate in this phase of public life, which was never more important than at present, are, according to *La Croix*: a fixed belief that efforts to remedy the political status of the country would be unavailing; a conviction that the people were politically corrupt and that elections are a sort of comedy, every move of which had been settled beforehand; a preoccupation in social reform which, it was thought, would suffer rather than gain from connection with political effort; an impression that political activity is sordid; and in general a growing political indifferentism. It was known that representation would be in proportion to the number of votes cast by each party, and yet Catholics deliberately abstained from voting even in pronouncedly anticlerical centers. The good results of the elections were achieved, aside from the new scheme of proportional representation, by the fact that the moderates, realizing the menace of Bolshevism, united in the common interests of the country, and by the additional fact that the Socialists repudiated anything like an alliance with the bourgeois and by so doing broke up the Republican concentration which for more than thirty years has put the supreme power in the hands of the enemies of liberty.

India.—About December 15 the news first came that eight months ago General Dyer, in command of British troops at Amritsar, fired into a crowd of 5,000 Indian civilians, killed 500 of them and left 1,500 lying wounded. The report stated that the soldiers ceased firing only because their ammunition gave out. Their commander then ordered them to retire, leaving the wounded civilians to take care of themselves. The Lieutenant Governor at Lahore seems to have approved of Dyer's action but the Labor party in England is excited about it and a Parliamentary investigation is demanded. The *London Daily News*, commenting on the massacre, said:

The Slaughter of Civilians

It was innocently assumed when the armistice was signed that the reign of frightfulness was over. The assumption was incorrect. The most familiar of our war experiences, efficient censorship, kept for eight months all reference to those proceed-

ings out of the press. The scene of this new "frightfulness" is not Belgium, but India; the General responsible is not a German, but a Briton. The Government which has practised this concealment—in a way one of the most shocking features—is the British Government. The victims are not even technically enemies, but British subjects, who, innocently or otherwise, ventured to act in contravention of General Dyer's decrees. It will make a wide impression throughout the world which must be removed if our credit and honor are not to be fatally impaired.

Indian newspapers received in London December 19 report that a certain Kitchin who was commissioned in the Lahore district which includes Amritsar, declared that "The trouble would have come sooner or later" and that it was caused by the fact that "The whole country was tired of war," that "The poorer classes in the city had been hard pressed by high prices," and that political and religious agitation was rife. He said that what precipitated the trouble was the arrest of two agitators. The news dispatch naively added: "After the initial firing to disperse the crowd there was no more trouble, the people apparently recognizing that the Government meant to put down anarchy." It is not surprising perhaps that "There was no more trouble" after the mere "initial firing" of the armed troops laid low 2,000 out of 5,000 civilians. Colonel Frank Johnson, who is in charge of the civil area of Lahore, reported that on receiving news of the "disturbances" in Amritsar, he declared martial law in Lahore and that 6,000 people who had gathered at the Lahore telegraph station were fired on by the police "to induce them to leave."

It is clear that the affair makes the Indian Government bill, which was passed not long ago by the Parliament of Great Britain, seem like a doctrinaire's futile remedy for the seething discontent of the natives. The bill aims at "the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India as an integral part of the British Empire." But with men like General Dyer shooting down civilians by the hundreds, the Indian Home Rulers must feel that the British Government's attitude toward the colony is not precisely paternal.

On December 22 new details about the massacre were given to the press by Lord Hasan, an Indian lawyer who had investigated the affair. He reports that

The place where the Amritsar massacre occurred is a veritable rat-trap. It is a plot of waste land surrounded by high walls at least seven feet high. One entrance is so narrow that three persons cannot walk through it side by side. About a hundred yards from a wide stretch of ground inside the enclosure the crowd collected. It was composed of Amritsar citizens and pilgrims from all parts of Punjab who had made the journey to Amritsar, Sacred City of the Sikhs, to celebrate a traditional religious festival.

The general impression was that the crowd was between 20,000 and 30,000 strong, although the officials said the total was only 5,000. Imagine the panic in this throng of men and boys when the British military appeared, and, without warning, standing on the high ground outside the enclosure, opened fire down upon the unarmed and helpless gathering from a distance of one hundred yards.

Scores were trampled to death. There is a large unused well near by, and many fell into its depths while rushing, panic-stricken, toward the exit. Many of those gathered on the dais jumped, breaking arms, legs and even heads rather than be mowed down by the soldiers' merciless fire. Many were literally smothered to death. It is impossible to estimate the total casualties. The crowd consisted for the most part of simple, ignorant peasants, many of whom had never seen the fire of a rifle, and were seized with an insane mania to get away, thinking the Day of Judgment had come.

On December 23 King George issued a proclamation concerning a larger measure of self-government for India. He said:

The act, which has now become a law, intrusts elected representatives of the people with a definite share in the Government and points the way to a fully responsible Government hereafter. . . . I have watched with understanding and sympathy the growing desire of my Indian people for representative institutions. Their scope has been extended, stage by stage, until there now lies before us a definite step on the road to responsible Government. I shall watch your progress along this road. . . . I rely on the new popular assemblies to interpret wisely the wishes of those they represent and not forget the interests of the masses who cannot yet be admitted to the franchise. I rely on the leaders of the people and the ministers of the future to face responsibility and endure misrepresentation, and to sacrifice much for the common interests of the State, remembering that true patriotism transcends party and communal boundaries.

On December 24 it was reported that two British units of young troops, which had already suffered considerable casualties, were attacked on December 19 by Mahsuds and Waziris (Afghan tribesmen), holding strong positions in the hills. The British wavered under severe losses and then retired, but made a successful attack against the positions next day. The British killed and wounded numbered 280.

Ireland.—British politicians have evolved another plan for the government of Ireland. It was announced by Lloyd George, in a blatant, threatening speech delivered in the House of Commons, Decem-

The New Plan 22. Briefly the new bill provides for the creation of two parliaments, one in the North and the other in the South, with full authority to create a single Irish legislature to discharge all duties not reserved to the Imperial Parliament. Each of the two Irish parliaments will have taxation powers equivalent to those of the State legislatures of the United States. The income tax and the excess profits and super-taxes will be levied imperially. The Irish parliaments will control all local matters, and all machinery for the maintenance of law and order, except the higher judiciary and the army and navy. Customs and excise services will be retained by the imperial parliament. The Premier allowed £18,000,000 as the annual Irish contribution to the imperial services and said that a joint exchequer-board would settle the rate of contribution for the future and the problem of taxable capacity. It is proposed to place £1,000,000 at the disposal of the two parliaments to cover initial expenditures. Such in outline is Lloyd George's account of the new plan which has

already been rejected by Unionists, Nationalists and Sinn Feiners. The *Belfast News Letter* objects because Sinn Fein would misuse a parliament in Dublin.

The resuscitated *Freeman's Journal* styles the scheme "a political cynic's bad joke at the expense of a nation he has thrown into chaos." George Russell, the Irish poet, sees nothing in the proposal to produce reconciliation, for under the plan Great Britain would retain complete control over taxation, the trade-policy and economic development of Ireland. William O'Brien, secretary of the Irish Labor party and Trade Union Congress, thinks the scheme unworthy of serious consideration, for it is manifestly for export only. In America, President de Valera pronounced the plan a political trick and Justice Cohalan added that it was entirely unacceptable. In England, the *London Times* does not think the plan as good as its own but promises to support it. The *Daily Mail* calls it the best scheme yet; the *Morning Post* thinks it impracticable; the *Daily Herald* quotes Arthur Griffith as follows: "There is nothing for Irishmen to discuss. The Premier's proposals are not intended to be operative, but are made to affect and mislead opinion in the United States. The excitement over the recent attempt on French's life is dying out. Well informed people still remain skeptical that there was an organized conspiracy to kill the Lord Lieutenant. They point to the many discrepancies in the different reports and also to the various recent hoaxes created by British propagandists, such as the capture of the mythical man who arrived on the west coast of Ireland in a mythical collapsible boat, the mythical attempt on Macpherson's life and, most ridiculous of all, the mythical attempt of American Sinn Feiners to kidnap the Prince of Wales, during his recent visit. All these inventions are intended to impress Americans, but they meet with as much success as the wild endeavors of the visiting Ulster "Cooties" to get under American skin.

Mexico.—Parts IV, V and VI of the hearings of the Fall committee investigating Mexico have come from the press. Part IV, which is short and unimportant,

The Fall Findings deals with the exportation of arms from the United States into Mexico.

Part VI will be synopsized later; part V will be sketched in this chronicle as follows: Under Huerta packages of bank notes forced from the banks were used by government officers to buy drafts in Europe. In no case, however, was a draft brought in favor of Huerta (p. 687). Bad as the graft was, it was far worse under Carranza (pp. 687, 688). Not only "did generals and subordinate military officers enjoy part of this money" but in October, 1916, Mrs. Carranza, wife of the First Chief, crossed the frontier at Laredo, Tex., with nine cases of gold and silver, a fact known to our State Department (p. 693). More than that, during the sessions of the Atlantic City conference, Mr. Franklin Lane, Secretary of the Interior, informed Cabrera, a

Mexican delegate of the loot, and the latter was so much hurt (*sic*) that he requested the conference to suspend for twenty-four hours that he might recover his composure (pp. 705, 706). Supporters of Carranza do not wish cessation of turmoil, for this would stop their income (p. 696).

Generals, like Dieguez, Obregon, Gonzales, were engaged in shameful grafting practices (p. 697). Lind's statement about the discipline and restraint of Carranzistas in Mexico City is absolutely untrue. Robbery and destruction were common and open, a statement that can be verified from the report of Paul Fuller, who himself was turned out of a friend's house at midnight by Carranzistas (pp. 698, 699). During the regime of Madero, a large sum of money entrusted to Carranza, then Governor of Coahuila, disappeared; an accounting was demanded of the First Chief, who forthwith wired that, if the request were pressed, he would start a revolution.

The uprising of Felix Diaz saved the day for Carranza; later, under Huerta, the First Chief sent a message of adherence to the new regime, then started a revolution in Saltillo, made a prisoner of the agent of the *Banco de Londres y Mexico* and demanded a large ransom for his release (pp. 700, 717, 712). The pay roll of Carranza's army carries 100,000 names, though the average number of troops under arms is only 30,000 and 35,000; the cost is 10,000,000 pesos a month, equivalent to \$5,000,000 United States currency, or \$60,000,000 a year. From this vast sum is derived the income of leaders, of the revolution (p. 711). Carranza and his followers, especially Cabrera, were anti-American and pro-German to the end of the war.

The Germans controlled the Mexican wireless station in Mexico City. The Carranza Government denied this and was caught in its lie (pp. 712, 713). Mexico's population is 15,000,000; of these, between 20,000 and 25,000 cast votes in the last election (p. 710). There are twelve rebel groups in Mexico; nine of these bands are against Carranza, who controls about forty or forty-five per cent of the territory, and even in these districts less than ten per cent of the people are loyal to the First Chief (p. 710). Part V also contains seven pages (pp. 717, 725) of certified disturbances and outrages that took place between April 10 and July 31, 1919. Twenty-eight States and territories are represented, 317 items are indexed; 272 of these involved rebel activity, 15 involved bandit activity, 15 involved military and police crimes, 3 involved political crimes and violence, and 72 involved railroad attacks and suspension in eighteen States.

Rome.—The question of the admission of the Pope into the League of Nations was discussed recently at Brussels in the sessions of the Conference of the International Federation, a body composed of societies interested in the world-wide adoption of the League. The Catholic delegates to the Conference thought it wise

The Pope in the League of Nations

to postpone for a while the debate on this delicate matter until a further meeting of the Federation, although Mgr. Deploige, of Louvain, had skilfully cleared the way for its introduction. But a Protestant delegate from Switzerland, Mr. Silbernager, President of the Civil Court of Basel, unexpectedly brought the subject to the notice of the assembly. At the closing meeting of the Conference he made the statement that in Switzerland grave doubts are entertained as to the success and durability of the League, because the United States hesitated about entering it, and the Holy See was not a member. If the Pope is excluded, continued Mr. Silbernager, many Swiss will not hesitate, when the matter is put to the popular vote, to cast their ballots against the entrance of the Helvetic Confederation into the League. The question, then, he concluded, of the admission of the Holy See into the League should be seriously examined by the International Federation.

To the argument of the Swiss jurist, Mr. Paul Doumer, one of the delegates, and former President of the French Chamber, answered that "The Holy See does not constitute a nation or a State, and therefore cannot become a member of the League of Nations." To this meaningless distinction Mgr. Deploige replied that such an important problem should not resolve itself into a mere question and contest of words, and that if statesmen wished to give the League any chance of success they should not deprive it of the effective support "of the greatest moral power in the world." In further explaining his views, Mgr. Deploige said that the League of Nations was the basis on which international law and right was founded and organized in the world today. It was evident, moreover, that all such persons as those who enjoyed international rights and privileges, all sovereign powers were legally and juridically entitled to become members of the League, just as they already share in the diplomatic transactions of international life. Let it not be objected, he said, that the Papacy, deprived of its temporal power, no longer constitutes a State. True, it is shorn of its territorial sovereignty, but as far as international law is concerned, the Pope's personal sovereignty remains intact. If the Papacy does not constitute a State, it nevertheless remains a power, according to the luminous distinction expounded at the Hague Peace Conference of 1899 by the eminent French jurist Louis Renault, a distinction, added Mgr. Deploige, which we shall "trumpet forth, in season and out of season, until at last justice is done to the Holy See."

As the time marked for the adjournment of the Conference had arrived, the discussion was closed, but Mgr. Deploige was allowed to submit the following motion, to be introduced at the next meeting of the Federation, which is to take place at an early date in Rome: "It is earnestly desired and hoped that the Holy See become a member of the League of Nations." Father Yves de la Brière, who records these facts and arguments in *La Croix* of Paris, adds that Catholics everywhere should

give their hearty and intelligent support to the arguments in behalf of the Holy See so eloquently exposed by the Louvain professor. But there is no need, says Father de la Brière, for Catholics "to go a begging" for the Pope in order to obtain for him a seat at the Council Board of the League, as if the Sovereign Pontiff needed further honors to enhance that supereminent dignity with which Christ has invested him. But in bringing about the Holy Father's participation in the League, Catholics wish to add to it the strength and the moral influence of the only effective international power in the world.

On Christmas Eve, the Cardinals present in Rome, the Patriarchs, Archbishops and the ecclesiastical and lay dignitaries of the Papal Court met in the Vatican to

The Papal Allocution

present their greetings to the Sovereign Pontiff. Cardinal Vannutelli, Dean of the Sacred College voiced the sentiments of the assembly. In his reply the Holy Father, after thanking the Cardinal and his colleagues for their congratulations, deplored the forgetfulness of God so evident in the world, condemned the spirit of unreasonable independence, selfishness and extravagance, insisted that right and justice should be the standard to prevail both among individuals and nations and urged the duty of aiding the poor and the children of war victims. Among other things he said:

The necessity for faith is demonstrated by the inanity of the efforts of those who vainly try to give mankind peace and welfare, forgetting or ignoring God. Peace cannot be obtained by the individual or by mankind if there is not order in both. There is no order without an acknowledgment of the dominion of God over His creatures. Order also requires a mastery of spirit over matter and a practical, sincere love of man for his neighbor. At present there cannot be true peace because order has been subverted by individuals and by mankind. The moral miseries due to the war are being exploited by those who watch every opportunity to disturb moral order. Today the spirit of independence has invaded all minds and leads them to rebellion. Today there is no shame in seeking amusements amidst the griefs and sorrows of others, and there is no limit to the dissipation of wealth and the drying up of the sources thereof. All this shows that modern society has attempted to set itself above God, passing from liberty to tolerance, from tolerance to division, from division to conflict, to ostracism of God. Therefore, forgetfulness of the supernatural and the triumph of the natural have led individuals to egotism and society to revolution and anarchy.

Continuing the Pope said that in spite of the many evils in the world he did not despair, as they could be remedied by faith, through which order would be re-established and peace would triumph. He urged upon all his subjects prayer and obedience to human and Divine laws, begged them not to ostracise God in public documents, in the schools, in the law-courts or public assemblies, as "God is Lord, not only of individuals but of nations." He reaffirmed his former statements that "a lasting peace must be based on just alliances among peoples, while vanquished nations must be condemned to suffer just penalties, but not destruction."

Unity and Union

FLOYD KEELER

IT is noteworthy that in approaching the whole subject of the reuniting of Christian forces, there seems to be almost everywhere a great deal of loose thinking which issues naturally enough in the concoction of wild schemes for its accomplishment. The fact that at the present day there should be so many separate organizations professing the Christian name, holding some measure of Christian truth, whose members are in the main sincerely devoted to the extension of Christian teaching and influence, as they understand them, is one of the grave scandals against which all thinking persons feel bound to protest. During the earlier centuries of Protestantism this division was not felt so keenly for, at the outset, the divisions were principally upon national or racial lines, and each separate group was fairly well contented with its "national Church," a sect of its own which was justified on the ground of nationality, just as in ancient times each tribe had its own deity, each conceived of as supreme within his own borders, but liable to suffer defeat and disaster did his votaries undertake to contend for him outside his territory. But the world has grown smaller, and as migrations and commerce have increased, it has been no longer possible thus to confine sects, and moreover, many subdivisions have arisen within a single country, until we are confronted with the spectacle in the United States alone of two hundred or more different denominations, all claiming the Christian name, all professedly worshiping the same God, yet utterly at variance and in strenuous competition for members and influence. The wastefulness produced by this duplication, as well as the discredit thrown on all religion on account of its varying presentations, has become a source of great difficulty and the subject of much concern.

Within recent years a great movement looking towards some measure of union, or at least comity, has arisen and many plans for its furtherance have been evolved. Some of these are chimerical and fanciful in the extreme, others bear evidence of deep thought and earnest, prayerful study, but one and all proceed from a false assumption, that is, that unity and union are the same. They utterly lose sight of the facts that while sects, heresies and divisions may come and go, and while the breaking down of the false barriers erected by them is a most praiseworthy effort, yet unity remains, and has always been, one of the marks of the true Church, which can no more be lost or destroyed than can any of the other of its notes. The Church cannot cease to be One and remain the true Church, any more than it can so remain and cease to be Catholic, Apostolic or Holy.

The Anglican bodies, represented in this country by the Protestant Episcopal Church have always retained a

little more of the ideal of unity than most of the more recent or more thoroughly Protestant sects, and while their foundation stone is the assumption of the theory of "national Churches," yet they have a sort of "Catholic" sense of the need of some sort of underlying unity. For this reason, perhaps, there has probably been no denomination in this country which has been more sincerely interested in the matter of the reunion of Christendom than has the Protestant Episcopal Church. It has long had a permanent "Commission on Christian Unity" which works indefatigably, and makes its regular triennial reports to the General Convention of the Church. The Church Unity Octave, employing the most potent means of accomplishing its purpose, prayer, was originated in the Society of the Atonement while it was yet an Anglican community, and is today as strongly urged by the authorities of the Protestant Episcopal Church as ever. The famous "Quadrilateral," a statement of what they regarded as the irreducible minimum on which they would open negotiations for reunion, and finally, the most ambitious scheme of its sort, the proposed "World Conference on Faith and Order," have all been promoted and fostered by Episcopalians. Their sincerity in the desire for reunion is manifest to all and they have shown it in many ways. One wealthy layman gave \$100,000 to defray the preliminary expenses of the commission charged with the duty of fostering this "World Conference," and many other large material contributions have been made. The committee of Bishops appointed to lay the matter before the chief authorities of the most important divisions of Christendom has faithfully carried out the duty laid upon it, and has had conferences with all whom it could possibly reach. Their visit to the Vicar of Christ has been ably commented upon, and although they were plainly disappointed at the inability of his Holiness to comply with their requests, they have given warm words of commendation concerning his personal interest in their plans and of his deep and abiding concern for the end sought.

It is probable that this "World Conference" will be held some time in the near future and it will be a step towards an understanding, perhaps. It will at any rate, bring out how little can be done so long as any man-made schemes are put forward as a solution. The Protestant Episcopal Church has long urged the episcopate as the bond of unity: one rather erratic Bishop some years ago concocted a plan whereby he really expected to accomplish this unification or regularization. His idea was to consecrate Bishops for every separate sect that would have them, turn them loose to carry out their own schemes and by flooding the country with Bishops give every sect equal standing, thus making them one in this

respect and so doing away with the necessity for any further union. If the logic of this leaves one somewhat bewildered it should be remembered that it is but the *reductio ad absurdum* of the doctrine of the episcopate as the one *sine qua non* of reunion, much less of true unity. Bishop Brown's plan was never taken seriously and with his retirement was relegated to the background of things forgotten.

The mere possession of the episcopate in even more "historic" form than that possessed by the Protestant Episcopal Church, is much more apt to be a cause of disruption than of unity, if it is not in communion with the center of unity. Episcopalians are beginning to see this too, as is evidenced by the following quotation from a recent issue of the *Living Church*:

A correspondent in Australia sends us a clipping from a local paper which announces a service of consecration to the episcopate in that country of one Rev. Irving S. Cooper, "Bishop-elect of the United States of America." The service was to be held "at Liberal Catholic Church." It appears that the consecrator is one Wedgwood, who, in turn, was consecrated by Arnold H. Mathew. The sect over which the newly made Bishop is to preside seems to be that curious mixture of Theosophy with Christianity which centers in California.

All of which helps to show the fallacy of the idea that was once quite prevalent among Churchmen, that the extension of the historic episcopate is, in itself, a sufficient measure to establish reunion among Christians. We have now in this country a considerable number of men who have obtained a colorable title to the episcopate in one way or another—no one, probably, knows just how many or who they are. As these seem quite willing to convey to others such orders as they possess, it is easy to forecast a rather numerous wandering episcopate, having no connection with any accepted offshoot of Catholic Christendom. To what extent their orders may be held valid no one would like to say.

As the editor remarks further on: "It takes more than Bishops to make a Theosophical sect a section of the Catholic Church." All of which proves too much, for disregarding the question of validity entirely, it shows the weakness of the position not only of such sects as the "Liberal Catholic Church" but of Anglicanism and even of the various branches of Eastern Orthodoxy. It is not in the episcopate alone that unity resides. It is in the episcopate as representing the center of unity which our

Lord set up. It survives schisms and sects. Worldliness and evil in high places, even in the Church, fail to destroy it. The machinations of politics leave it untouched in its essentials, the one thing still standing firm in the world's cataclysms. It stood, the one unifying force when the ancient empire crumbled; it stands today the only sure refuge amid the chaos of religious opinion which now reigns. The world is hungering for what it has to give, but as the tempter deceived our first parents with the promise that "the fruit of the tree was good for food" so now, "lest they stretch forth their hand and take of the fruit of the tree of life and live" he again instils into the heart of man the feeling that this saving fruit is poison. It will take a long time to bring them to realize the falseness of his suggestion. In the meantime, a plan is being concocted which will "deceive if it were possible, even the elect."

A plan to combine everything outside of the Catholic Church itself, to allay the fears and set at rest the scruples of those who insist on some sort of "episcopacy" or "apostolical" succession and tradition and yet to maintain a thoroughly Protestant character at the same time is a movement fraught with great dangers and one to which we should be most alive.

In the meantime what is our duty? The "Church Unity Octave" to which we have made reference above, had done much in bringing souls into the true Church. One who keeps it faithfully will seldom fail to be rewarded with the gift of faith. It brought its originators, the Society of the Atonement, into the Fold, it has brought many others singly. It is the one means which is open to no criticism or suspicion from any quarters, and it can be used by all without the slightest surrender or violation of conscience. It has been extended to the Universal Church by Pope Benedict XV and its keeping enriched with indulgences. The intentions and the form of prayer which can be had from the Society of the Atonement, Garrison-on-Hudson, N. Y., are simple and easy.

Can we do less than follow this novena in order to promote that reunion of Christendom which is so dear to the Heart of Jesus, and to show forth that unity which is so essential a part of the Church's being?

Cardinal Mercier at Home

J. VAN DER HEYDEN

A FEW days after his return from America, Cardinal Mercier was officially welcomed home to his episcopal city of Mechlin. That welcome lacked the luster of the manifestations with which his Eminence was honored in the United States; but it was hearty and affectionate, and was, moreover, participated in by all the people of the town, which is as proud of its Cardinal and as fond of him as any community has ever been of the greatest and noblest of its citizens.

The striking feature of the program was neither the

decorations of the ancient City Hall, nor the fine music by the garrison's military band, nor yet the addresses to the returning prelate; but his response to the demonstrations prompted by devotion, admiration, and pleasure at seeing him back among his own people. That America and its people should be given first and honorable mention in that answer was quite natural; and, indeed, they were given this mention in a manner which I fancy will make pleasant reading in the States.

After a few short words of thanks, his Eminence

said: "I acknowledge your homage with gratitude and pride; but I beg you to join with me in making it rise higher, to where it by right belongs, to God and to our common country, Belgium."

"Yes, all honor to God!"

"I am back from America still feelingly affected by a commanding social fact, the exalted significance of which I should like to translate for you."

"In all the large cities through which we passed, New York, Philadelphia, Chicago, St. Louis, Cincinnati, in the United States; Toronto, Ottawa, Montreal, Quebec, in Canada, business men, brokers, manufacturers, merchants, bankers, did us the honor to invite us to share their friendly agape in their chambers of commerce or clubs; and they made it a point to tell us quite openly the meaning they attached to our presence among them."

"We want to affirm," said they, "that towering high above the material interests and the international conflicts is the Divine Ruler of this world's events, whose sovereignty we humbly recognize. It is a calumny to say of us that we are slaves of money to the extent of forgetting His ever-enduring moral law." And when, in my answer, I recalled the Lord's teaching epitomized in the saying of the great French pulpit orator, *'L'homme s'agit et Dieu le mène,'* 'Whatever step man may take, it is God who directs him,' or in that saying of St. Teresa's 'I rely upon God, because He is all-powerful and infinitely wise, and because He loves me,' it was to these thoughts that went the warmest applause of my audience."

"I shall not stop to quote the eloquent sayings on that same subject of the great historian, Godfrey Kurth—the author of that wonderful book, *'L'Eglise aux Tournants de l'Histoire,'* whose last impressions I had the consolation to gather from his own lips on the eve of his departure for the bourne where truth expands without a shadow, and whose writings are one long homage to Divine Providence; but I shall take delight in mentioning a touching word spoken to me in 1915 and again in 1916 by the late regretted Adolph Prins, former Rector of the Brussels University. Exalted mind and loyal heart as he was, Prins sought, amid the soul's unrest of which several of his friends were made the confidants, an integral, an all-appeasing religious truth. At sight of the awful catastrophe of war which shook the world, he said: 'Oh, how encompassed I am by mystery! I cannot conceive how any one can deny that above us there is a Sovereign Authority more powerful than our wills, to whose law we are bound to submit.'"

"You remember, of course, Poincaré's, King Albert's and Marshal Foch's visit to Mechlin. Well, upon the evening of the same day, at the King's palace in Brussels, whilst we were awaiting, before entering the banquet-hall, the arrival of our Sovereigns, the Marshal briskly crossed the apartment from the other end to the place where I stood and pouncing upon me, said: 'Your

Eminence has followed me today and has heard, as I have, in connection with our military victory, the word genius resounding in our ears. Genius, pshaw! Genius had nothing to do with it whatever. I simply did my duty and I was the instrument of Divine Providence.'"

"True, Marshal," I replied, "but we must acknowledge for all that, that Providence made a mighty good choice."

"No, no," he retorted, "I insist; I was but the instrument of Providence. I was often placed between alternatives upon which thousands upon thousands of lives depended. I studied, I consulted; but in the gravest conjunctures, no solution forced itself upon my mind as clearly the right one. Must the offensive be started at once or must we wait yet awhile? Must it come off to the right or to the left? There were chances, probabilities, for and against each course. After computation of all the chances and exhaustion of all the means within my power, I simply made an act of faith in Divine Providence, and off I went."

"If I have had any merit at all, it is because I showed myself inflexible, pursuing to the very end what I saw to be my duty."

"Ladies and Gentlemen, I side with these authorities and in turn I proclaim loudly in all truth, that if I performed my duty as a patriot in the face of the enemy, I was but the instrument of Divine Providence."

"It was Belgium's duty to defend its neutrality; its duty, therefore, to bar the way to the invader; its duty to resist him without ever consenting to bend the head before him."

"I then remembered a word of the Gospel of St. Matthew: 'Seek ye therefore, first the Kingdom of God and His justice and all these things shall be added unto you.' I recalled also to mind that other word which the Church addresses to the Bishop upon the day of his episcopal consecration: 'Never confound truth with falsehood, light with darkness, justice with iniquity; and never permit them to be confounded.' I obeyed these words; I kept my faith in the intervention of Divine Providence, and never entertained the least doubt about our final triumph. Neither did I ever weigh or permit to be weighed in my presence the advantages or the immediate dangers, more or less probable, that might eventually be the result of the fulfilment of my duty."

"I challenged my German, Austrian and Hungarian colleagues to hold an impartial investigation of the facts which we vouched for and which the enemy called into question. In doing so I had before my mind's eye St. Ambrose's word: 'Is it allowed to betray the truth to be agreeable or useful to a friend? No: honesty is to be preferred to everything else.'"

"All glory to God, therefore!"

"Glory also to the Belgian Fatherland!"

"Often have I had recourse to a comparison to express clearly my meaning. A fruit-tree is planted in a

fertile orchard: you who pass by admire the fruit it bears, cull of it and relish eating it, without thinking perhaps that the fruit is the product of the sap which courses through the tree; that the sap itself, which feeds trunk and branches, is gathered up through the roots from the soil wherein the tree is planted. Patriotism is the fruit which you admire and in which you delight: the Belgian Fatherland is the ground wherein the tree bearing that fruit is planted, whence the sap for the tree was gathered. I have been a channel through which the Belgian soul passed to bestow its fruits upon you."

The Spirit of Pat O'Brien

ARTHUR BENINGTON

PAT O'BRIEN has been dead fifty-three years. He spent all his life by the Lakes of Killarney. He visited New York for the first time a few evenings ago.

Pat is a cheerful soul, a merry wag, and his brogue is so rich that you could cut it. His language is interwoven with as many "begorras" and "bedads" and "sures" and "faiths" as that of the stagiest of stage Irishmen. Though he talked to me freely, I was unable to see his face, and the circumstances of our single meeting were such that I am unlikely to pursue the acquaintance further.

It was in the dark that Pat came. Where he came from at that particular moment he did not say; he spoke of it merely as "over here." We had been sitting for a few minutes in the dark, about a dozen of us, specially invited to witness the occult powers of a Mrs. Cook, who was described as pastor of the William T. Stead Memorial Spiritualistic Church of Chicago. In other words, it was a private séance. I should say parenthetically that this was the first séance I had ever attended, and that I went to it under protest, and only from a sense of professional duty. The scene was the operating room of a doctor of some sort on the west side; strange brass apparatus that looked as if it might be the paraphernalia of light-therapy hung from the ceiling. The medium, a plump, weak-eyed woman of about thirty, with plentiful fluffy golden hair, sat in a chair in the middle of the room; nearby was a bunch of roses in a glass vase and a pan of water was at her feet. Within easy reach of her hands were two or three telescopic tin horns, wide end down, upon a rug. When every door and window had been carefully curtained in order that not a ray of light might penetrate, and after we had all been solemnly warned against using a flashlight, because it might make the medium "throw a fit" that might be fatal, the doctor turned off the electric light.

"Don't cross your hands or knees," we were told, "the spirits don't like it." So we sat upright, our hands upon our knees. One of the adepts present remarked in a solemn voice that this to them was religion, and that we would begin with prayer, reciting "Our Father" in

unison. This done, we were invited to sing "Nearer, My God, to Thee," and not to be astonished if we should hear the spirits uniting their voices with ours. Two verses of the hymn were sung, but no spirit voices were heard.

Scarcely had the last notes of the hymn died away than one of the tin trumpets rose from the floor and tapped each of us on the knees. We heard a splashing of water, as if some sportive spirit of canary-bird size was taking a bath. Then drops of water flew at us and sprinkled us so naturally that I expected to hear some one chant "*Asperges me!*"

Suddenly, in the blackness, a voice: "Hallo, everybody!" it said, in a falsetto that was loud and clear.

"That's her control," whispered one of the adepts. "It is the spirit of a little Indian maiden. It is only one of her controls, for she has several."

The Indian maid was not at all bashful; she chatted with everybody; in fact she was a little bit "sassy." I need not quote what she said, for it was of absolutely no importance and utterly uninteresting. Later in the evening, however, she let out one of the secrets of the other world, which seems worthy to be recorded. A man asked her to what tribe of Indians she had belonged in life; she replied "the Cherokee." He asked her if she could talk Cherokee, and he was prepared to have a chat with her in that language. But she laughed and said:

"I passed over to this side so long ago, and I have progressed so far since then that I have left all that behind me."

We were earnestly assured, however, that language was of no importance in the spirit world and that the spirits would talk in any language. It was even said that at a séance a few nights before, conversations had been carried on in six languages.

It was in a pause in "Little Snow-flower's" prattle that a laugh gurgled out in the darkness and a voice murmuring something like "Oh, wurra, wurra!" was heard.

"That's Pat!" said an adept. "Hallo, Pat, how are you?"

"Sure an Oi'm foine," replied Pat, "an' how's yer-silf?"

I cannot recall the whole conversation, for it was broken up by many interruptions from other spirits, who extruded just when it seemed as if Pat might be going to say something interesting. One thing that spirits have not learned is manners.

W. T. Stead came in and said feebly that he was so glad to be there among members of the journalistic profession. A little girl interrupted with some affectionate words for the father who had lost her a year or two ago. Another father heard from a son who had died thirty-two years ago as a baby, and whose only rational remark was, "What a big boy I should be now if I had lived!" An eminent editor heard from his aunt, Francesca, and from a grandmother whose only message was that she

would dearly love to come and make him a nice mince-pie for Christmas. This editor encouraged these two spirits to talk some more, for, he told us afterwards, he had never had an Aunt Francesca, and he was quite sure that his grandma had never seen a mince-pie, much less made one. Therefore he was deeply interested. An Indian chief was another of the interrupters. He cried, "Ugh! Ugh!" and said, "Me here, too."

"Little Snowflower" and Pat O'Brien alternated in inconsequential chatter, she in her clear falsetto, he in his rich brogue.

"Where did you live?" asked somebody when Pat was talking.

"Where did Oi live?" repeated Pat—The spirits invariably repeat your question before answering it—"faith, an' it was Killar-rney, the lakes of Killar-rney."

"Would you like to be back there now?"

"Would I loike to be back there now? Well, well, well, dear man! Sure it is a lovely place, but I am so much happier here that I would not go back. If I did, though, bedad an' I'd buy you a dhrink."

"So you have a good time over there?"

"Time? We have no time at all, at all. An' I niver owned a watch, but begorra I'd like to have one now."

"What would you do with it?"

"I'd have such a good time cranking it. Ha, ha, ha!" Everybody laughed at Pat's witticism.

It was about then that Ella Wheeler Wilcox entered the room. We did not see her, but the medium assured us she was there, and that she could see her "as distinct as life." One of those present had known Mrs. Wilcox well, and sought to get a message from her. The medium said Mrs. Wilcox's lips moved and she was doing her best to speak, but somehow could not get it over. So we had to be content with knowing that she was merely among those present.

Many other spirits spoke, most of them in hoarse whispers through the tin horns. Some of them knew their own names, others had to be told. At one time Mrs. Cook went into a trance and "Little Snow-flower" took possession of her body and talked volubly about life on the "other side." Occasionally she forgot that she was a little Cherokee maiden and her high falsetto became indistinguishable from Mrs. Cook's natural voice. Somebody asked her if she had ever seen God.

"We always see Him," she answered. "And you, dear people, can see Him, too, if you will only open your eyes. He is here; he is with you always; you can see Him in everything."

Pat O'Brien returned to crack another joke or two and say good-night. The séance dragged on for a couple of hours; Mrs. Cook had some difficulty in coming out of her trance and the doctor had to go to her assistance. Then the lights were switched on, everybody heaved a sigh of relief, and we left, most of us wondering why the spirits cannot be left to rest in peace instead of being brought back to earth to talk such twaddle.

Democracy in Industry

GERALD C. TREACY, S.J.

HAVING succeeded in a war for democracy it is but fitting that we should strive to carry out the principles of democracy in every phase of our national life. The quicker we are to realize that democratic principles must enter into industrial relationship the sooner will the prevalent labor-unrest subside. It is all very well to talk of the increase in the wage-scale but with the increase in the price of commodities going forward, a higher wage means nothing more than keeping things about as they were. It is the purchasing power of the dollar that counts, and that is less than it was a few years ago. So as a matter of facts and figures the worker today with his increased pay is no better off than he was five years ago when the wage-scale was much lower. Many economists hold he is not as well off. To stabilize the capital-labor-relationship much more is needed than a scale that measures money-return for efficient workmanship. Because radically that sets the two elements of industrial power poles apart. It separates their interests and creates a class-consciousness that is by no means healthy. Until a working plan is formulated that is based on the salient fact that capital and labor have mutual interests, that a state of antagonism is not necessary, and that the industrial plant is the man's as much as the manager's there will be endless friction no matter how we may juggle a wage scale.

American labor in its Atlantic City convention gave expression to its aims in a very intelligent way. Those aims are democratic, and reduced to simple terms they merely mean that labor asks a share in industry. It refuses any longer to be treated as a commodity. In their labor program the American Bishops voiced the same idea in dealing with the reconstruction problems that the country must face. It is a very Catholic view, as it guided the relationship of master and man when a world was nothing but Catholic. Ultra-individualism that came sweeping in with the religious revolt of the sixteenth century pushed the human element in labor to the wall and the machine coming to its perfection as a labor-saving device in the nineteenth century minimized the sacredness of the person of the worker until Leo XIII was brave enough to declare that the condition of the vast majority of the working classes was little better than slavery. The war was on. In its progress excesses were committed on both sides. At bottom the error was the same: "My interests are not your interests." It really took a big national danger to make us realize that for real efficiency there must be a partnership between labor and capital. And it is along the line of partnership that reconstruction must work if America is to forge ahead as a true democracy. The Bishops' Labor Program faces the problem squarely:

The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-

earnings. The majority must somehow become owners, or at least in part, of the means of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends they will have to be reached before we can have a thoroughly efficient system of production, or an industrial social order that will be secure from the danger of revolution.

Of course there are those who would shut their eyes to present conditions and call such a method of social reform radical and Socialistic. And there are those too who declare that such an ideal order can never become practicable and real. Yet the fact is that joint committees have been formed in several groups of trades and these committees discuss questions of mutual interest with the management of the concerns for which they work. It has been found quite possible to get the shop in touch with the office on terms of mutual help and understanding. This is more like Christian democracy than the old-time method of hearing a shop committee once a year when there was a wage-rate to be adjusted. It makes practical admission of the very Catholic truth that labor is more than a commodity to be reckoned with by the office when there is need and to be thrown into the discard when the need ceases.

Not only is it feasible to bring the worker up from the low degree of a mere wage-earner but he can be given a live interest in his work that no time-clock can stimulate. He can be made to realize that the factory is *his* factory, that the business is *his* business. But it cannot be done by the stand-apart method or that aloofness in the employer that breeds discontent and antagonism only in the employee. The President's Mediation Commission in its report on industrial unrest has shown very clearly in the case of the packers what the spirit of aloofness will lead to: "The chief source of trouble comes from lack of solidarity and want of power on the part of the workers to secure redress of grievances, because of the systematic opposition on the part of the packers against the organization of the workers." In studying the full report there is every evidence that the real source of trouble was mutual suspicion. And how could that ever be removed without a conference of some kind between the yard and the office? The report of the Mediation Commission goes to the root of the matter in declaring that "American industry lacks a healthy basis of relationship between management and men." If we go behind the strike question in a general survey we shall find that the worker may demand higher pay and shorter hours but his heart is crying out to be treated as a man. That is what the Commission means by the wrong relationship that prevails and makes for discontent and suspicion. Until democracy enters in and gives the worker a real interest the wrong relationship will continue. And democracy can enter in.

A very good story of how democracy entered into

twenty large businesses is told by John Leitch in "Industrial Democracy." Leitch had faced the labor problem from below, in the old stockyard days. He had the conviction that until the worker was a part, and a real part, of the factory, or business, there could be neither industrial peace or progress. What the Bishops' program lays down as possible John Leitch has carried out into practice. In the score of business concerns where his plan was given a chance the results have been surprisingly good. The strike has disappeared, labor has received a better wage and capital a higher return in work and profit. Increased output, lower costs, bigger wages and more profits make his plan rather more than the theory of a dreamer. The Packard Piano Company of Fort Wayne, Indiana, is one of the concerns that learned the value of true democracy in industry.

An unsuccessful strike was the beginning of the awakening. The company had won and the men came back to work, so the heads of the concern considered unruly labor had been taught a lesson. It makes little difference which side was right in the argument, the office stood out against the demands for a closed shop, and the men had to come back on the terms of the office. The actual result was that the factory was not delivering pianos in the right quantity and those that were turned out were not of good workmanship. The full force was working but no man was contented and the president of the company realized that poor workmanship meant poor business and ultimate failure. Mr. Leitch took over the management of the factory. A weekly meeting was inaugurated to discuss the grievances or difficulties of the workers. The factory was to be a democracy henceforth for the benefit of all. Everyone was to share in the increased efficiency of the plant. Money would be saved with increased output and this money would go in equal shares to the company and the workers, and every two weeks the workers' share would be given them as a dividend on wages. At the end of the first month the cost of production had been cut five and one-half per cent and for several months they gained an average dividend of five per cent and never less. The force originally worked ten hours a day six days a week. At the suggestion of the workers the nine-hour day was introduced with the result that more work was done.

Many other interesting details enter into the history of this successful experiment in industrial democracy. The net results were shorter hours, increased output, better work, increased income for the worker, and a feeling of personal responsibility and interest in the individual employee. It became the worker's factory as much as the owner's, and one-time grievances vanished into thin air. Mr. Bond, the president of the Packard Company, explains its present prosperity this way: "We used to build pianos. Then we stopped building pianos and began to build men. . . . We have adopted as a slogan for the Packard Company, 'If there is no harmony in the factory there will be none in the piano.'"

We are at the parting of the ways in our industrial world. The evils that have grown upon our economic system must be remedied or the system will fall. The answer to the radical Socialistic cry for the destruction of the whole social fabric is to cure the ills and reconstruct the system. The old order passed with the signing of the armistice. The new order means either progress or barbarism. Europe is at the brink and so is the world. America can point the way as American Bishops have shown and industrial democracy has proved by actual experiment.

Music's Debt to Ireland

MYLES MURPHY

THE destruction of countless manuscripts by the Norsemen, in their raids on the churches and monasteries of Ireland, and later by the Anglo-Normans, has deprived us of much valuable data on the subject of Irish musical art, as well as other historical matters. Despite this loss we are still in possession of sufficient historical facts to establish the value of the achievements of the early musicians of the Green Isle.

That the Irish bards had a complete system of musical notation previous to the coming of St. Patrick historians agree. Some authorities, among them Dr. William H. Cummings, one of the most eminent of English musicians, declare that the bards had the diatonic scale as we have it today. Father Bewerunge, professor of musical chant in Maynooth College, insists that the Irish melodies belong to a stage of musical development very much anterior to that of the Gregorian chant. He claims that being based fundamentally on a pentatonic scale, they reach back to a period altogether previous to the dawn of musical history.

The first Irish churchman to achieve distinction outside of his own country was, perhaps, Sedulius, poet, theologian and musician, who flourished in Rome in the fifth century. His "*Carmen Paschale*" has been called the first great Christian epic worthy of the name. Dr. Grattan Flood in his "History of Irish Music" says:

From a musical point of view the beautiful Introit of the Mass of the Blessed Virgin, "*Salve sancta parens enixa puerpera regem*," which is still sung throughout the Western Church, is the most glowing tribute to the estimation in which this worthy Irishman's compositions were held by the compilers of the "Roman Missal" and Gradual. Again in the Roman Liturgy we find our Irish composer's abecedren hymn commencing, "*A Solis ortus cardine*," and as Dr. Healy writes: "Several other expressions in the Divine Office are borrowed from the '*Carmen Paschale*' of Sedulius."

Irish monks gave Germany its first lessons in music, as musical science was utterly unknown in that country until the founding of the monastery of St. Gall in the year 612 by the Irish saint, Cellach, whose name has been Latinized Gallus or Gall. Cellach came from the college at Bangor, County Down, and was the friend and disciple of St. Columbanus, the founder of the monastery at Bobbio, Italy. During Cellach's lifetime the monastery of St. Gall became famous for its music, and later on, at the end of the eighth century, Pope Adrian sent two famous Roman singers, Peter and Romanus, the authors of the Romanian notation, to the Irish monastery at St. Gall to obtain a faithful copy of the Gregorian antiphonarium. Moengal, an Irish monk, was made head master of the music school at St. Gall in the year 870, and under his rule it became "the wonder and delight of Europe." The copying of music became such a feature of the work done at St. Gall that the scribes of the monastery provided all Germany with manuscript books of Gregorian chant, every one of the books being beautifully illuminated. At Moengal's death he was succeeded by his Irish

disciple, Tutilo, who became even more famous than his master.

About the year 653, St. Gertrude of Brabant, abbess of Nivelles, in Brabant, sent for two brothers, St. Foillan and St. Ultan, to teach psalmody to her nuns. The two Irish monks complied with her request and built an adjoining monastery at Fosse, near Liege.

Wherever the Irish monks went they brought the science of music with them and all northern Europe must acknowledge its indebtedness to them. In writing of the early Irish ecclesiastics the learned Kessel has this to say:

Every province in Germany proclaims this race as its benefactor. Austria celebrates St. Colman, St. Virgilius, St. Modestus and others. To whom but the ancient Scots (Irish) was due the famous "Schottenkloster" of Vienna? Salzburg, Ratisbon, and all Bavaria honor St. Virgilius as their apostle. Burgundy, Alsace, Helvetia, Suevia with one voice proclaim the glory of Columbanus, Gall, Fridolin, Arbogast, Florentius, Trudpert, who first preached the true religion amongst them. Who were the founders of the monasteries of St. Thomas at Strasburg and of St. Nicholas at Memmigen but these same Scots? The Saxons and the tribes of northern Germany are indebted to them to an extent that may be judged by the fact that the first ten Bishops who occupied the See of Verden belonged to that race.

The first to introduce the Roman chant in Cologne was the Irish St. Helias, a native of the County Monaghan, who was elected Abbot of Cologne in 1015. It was to him that Berno of Reichenau dedicated his celebrated work, "The Laws of Symphony and Tone."

County Louth furnished one of the greatest musical theorists of the thirteenth century, John Garland. Being unable to find competent instructors at home, Garland went to France and studied in Paris. His ability was so marked that he was offered and accepted a position as instructor in the University of Toulouse, where he wrote his famous treatise on "*De Musica Mensurabili Positio*." The street in Paris in which he taught was named in his honor, the "*Clos de Garland*."

Lionel Power, a native of Waterford, is credited with having written the first treatise on music in the English language. His work is still preserved, among the Lansdowne manuscripts in the British Museum. Power established the use of sixths and thirds, prohibited consecutive unisons, fifths and octaves and was the inventor of figured bass. Many of his compositions are still extant. His treatise was written about the year 1390.

The first musical treatise printed in English was from the pen of William Bathe, of Drumcondra, Dublin. It was published in 1584. Bathe became a Jesuit priest and went to Spain, where at the time of his death in 1614, he was chaplain of the Spanish Court at Madrid and esteemed as one of the most learned men of his day.

The musical glasses are the invention of Richard Poekrich, a native of the County Monaghan. Poekrich was born in 1741. As a performer on the glasses he achieved quite a reputation in the theaters of England and Ireland. One of the greatest violinists in the middle of the eighteenth century was John Clegg, born in Dublin in 1714. Another celebrated Irish musician of this period was the Abbé Henry Madden, of the Eyrecourt County Galway, family. He was successively chapel master of Tours Cathedral, 1725, then to the King of France in 1737, and finally of the Chapel Royal, Versailles, in 1744. He died at Versailles in 1748.

The father of the Duke of Wellington, Garret Wesley, was a musical prodigy as a boy. In 1757 he founded the Academy of Music, Dublin. This body was the first to introduce ladies in the chorus. Wesley, or Lord Mornington, as he afterwards became, was the first Professor of Music in Trinity College. A fine edition of Lord Mornington's glees and madrigals was edited by Sir Henry Bishop, in 1846.

The earliest book on church plain chant, was printed and published by an Irishman, John P. Coghlan, in 1782. John Field,

born in Dublin, July 26, 1782, was a marvelous boy pianist. His father took him to London where he appeared with great success. He was the inventor of the musical form known as the nocturne. His teacher, Clementi, took him on a concert tour through Europe where he was covered with honors. Field finally settled in Russia, where he became the fashionable music teacher for many years. He died in Moscow, leaving a son, a splendid opera tenor, but of whom there is little record.

The Irish musicians of later days are so well known that it is unnecessary to devote much space to them. We have only to mention William Michael O'Rourke, who changed his name to Rooke, the instructor of Balfe and a famous composer, himself; John Augustus Wade, also a pupil of O'Rourke; and the composer of several operas; Michael Kelly, historian, singer and composer; Michael William Balfe, William Vincent Wallace, George Alexander, of Limerick; Sir Robert Prescott Stewart, Augustua Holmes, born in Paris of Irish parents and famous both as a pianist and composer, Charles Villiers Stanford, Hamilton Harty, Patrick Sarsfield Gilmore; the great O'Carolan and many others, to show what an interesting history of Irish musical celebrities might be compiled, to the advantage of their native land and to the credit of the race from which they sprang.

COMMUNICATIONS

Letters as a rule should not exceed 600 words.

The President's Sense of Delicacy

To the Editor of AMERICA:

I am somewhat surprised to find in *AMERICA* for November 8 so many communications on my short criticism of an article entitled "The President's Sense of Delicacy," which appeared in *AMERICA* for September 13. Let me take up the communication of the writer of the article, Mr. C. M. Waage, for surely he has a right to a first hearing. He writes, "My article was not a discussion of the said Bull." I grant that, for he admitted no discussion on that subject; he simply stated, in speaking of England's claim upon Ireland that it [Ireland] was originally given to England by a Pope, and that no such acquisition would now be recognized. He thus lays to rest a controversy of many centuries without one word of explanation or one sign of apology. Facts, however, are not so easily gotten over as all that. The writer must know that this question has been a subject of controversy for centuries, and yet he makes this statement as if there were not the semblance of a doubt that Hadrian IV granted Ireland to English Henry II. His plea that the point in this article is, "that English historians tell the English people that Ireland came into their possession as stated," is no excuse for his carelessness in making use of their statements when writing for the American public.

He thus quotes Prof. Robertson, "If the rebels have succeeded in establishing a government it is the right and duty of the nations to recognize the fact," and according to the conclusion drawn, his syllogism should logically continue as follows: "And the Irish are rebels and have established a government," therefore, Mr. Wilson should recognize their Republic; naturally Mr. Waage would not ask Mr. Wilson to recognize an "unstable" government, and therefore their government must be stable.

As to that friend of his who commented thus upon my letter, "The ways of British propaganda are dark and deep and devious," let him, by all means, be assured that British propaganda would never have seen the light of day had it relied upon the efforts of the present writer. Permit me now to ask the writer if he noticed whether or not that friend of his smiled while uttering those soul-inspiring words. If he did, let him beware, for a man may smile and smile and be a villain all the while.

Let us now consider the communication of A. D. I, too, have read the article in the "Catholic Encyclopedia" to which he refers, but it in no way closes this time-worn controversy. The

writer gives opinions as proofs for his argument, other writers do the same thing and arrive at an entirely different conclusion; surely the fact that Cardinal Moran held the contrary opinion as clearly shown by "Birkhauser," still leaves a grave doubt as to the authenticity of this supposed "Bull." Let him not think that I objected to Mr. Waage's article because he took the opposite opinion on the matter of the Bull. What I objected to was that he vouched for the certainty of something which is extremely doubtful, and gave no regard to this doubt.

Sentiment had nothing to do with my statements, and I looked on this article as being harmful to the Irish cause, not because it did not falsify the truth in Ireland's behalf, for heaven knows such a means is unnecessary, but because he attempts to prove a thesis by means of arguments that are entirely inadequate. As for sentiment, had it not been for his appeals to sentiment, as for instance, when he pictures Mr. Wilson not hesitating "to urge Americans to subscribe to a deal, the loathsome horror of which would draw tears from the eyes of strong men," his thesis would have been incomplete.

Quebec.

R. St. L.

The Italian Problem

To the Editor of AMERICA:

I have been reading with interest the communications which have been appearing in recent issues of *AMERICA* on the Italian problem, and it is with great pleasure that I congratulate you on the publication of the frank and straightforward letter of Mr. Thomas Bennett in the issue of December 6. He strikes from the shoulder. What he writes may be a trifle bitter for some, but often the most beneficial medicine is the least palatable.

It is high time that the Italian problem was brought into the light and seen in its real colors. If we intend to meet it, or better still, if the Italians intend to meet it, the matter should be viewed in its true aspect. Hiding faults never corrects them; a little fresh air and sunshine sometimes heal where other things have failed. There is an Italian problem, and it is a very sad and serious problem. No amount of camouflaging will ever help it, and it would be better to set about correcting it instead of denying it. We all appreciate the fact that respect and consideration must be shown to the feelings of others, but there are times when such respect and consideration may be excessive and harmful.

Boston.

C. A. R.

To the Editor of AMERICA:

The Italian immigrant was raised to be a Catholic only in as far as he was to live all his life in a Catholic atmosphere, such as is that of Italy. Consequently he simply believes. In Italy the mere attempt to reason about articles of faith or to prove them would be regarded as suspicious by the common people. I do not believe that there is any moral obligation on the part of the Catholic clergy of Italy to foresee America as the future environment of their parishioners. It is Americanism that makes the Italian immigrants feel at a loss, when they arrive on our shores. They have not a Catholic education which could resist the influence of Americanism, but nevertheless they remain Catholic at heart. An Irish priest, as Father Bennett is, should be the last person to wonder at the existing "deplorable condition" of the Italian people residing in the United States, for he knows as well as I do, that there would be 20,000,000 Irish Catholics in this country, had not, through the same Americanism, at least 10,000,000 of them been lost to the Faith. Had the reverend gentleman remembered the history of the early Irish immigrants, he would not have spoken of "neglect, apathy and laziness" in connection with the Italian clergy of this country and of Italy.

I fully appreciate the energy which is at present being spent by American priests and self-sacrificing lay-workers for the

benefit of my people. In my last letter I deprecated the fact that Father Bennett maliciously wished to declare it unsuccessful. "But granted that they (the Italians) did receive 'energy and money,' that they might remain Catholic at heart, the gentleman would seem very inaccurate in saying that, in accepting them, they 'have put the Faith back in this country by twenty years.'" This is what I said. My statistics concerning the number of Italian priests and churches in this country may be "not accurate," in this sense that I may have forgotten to check them all in the "Official Catholic Directory." If Father Bennett will do this work, he will see that I am right. It is not hard, for the reason that there is no danger that under a Latin name like "Fusco" will be hidden an Indian or a Jew, although there is a probability of finding a Scotchman or an Englishman under the Irish name of Bennett. Moreover, to say that most of our Italian Catholic churches in the United States, together with some schools, were given to us without paying a dollar for them, is not true. And I call upon the reverend gentleman to prove his statement. If he does not do so, I shall believe that he thinks, it should not be believed that the soul, over which he is so worried in the case of the Italians, is immortal.

Listen to this: "Let the Italians imitate the Irish in the days of the famine and dash from their lips the cursed viands, rather than sully their souls by apostasy from their Faith." What an orator! Father Bennett should not be teaching. He should be sent to preach. Perhaps, in preparing his sermons he would learn that before the "Poynings Act" handed over Ireland to Henry VIII, to the Virgin Queen and to the ferocious Cromwell, as into the voracious mouth of a new Moloch, in Italy we had an interrupted chain of some two scores of crowned anti-Christian tigers that began with Nero and ended with Julian the Apostate, and that during their tyranny 18,000,000 Latin martyrs sowed with their blood the seed from which later sprung the Celtic Saints. I fail to understand why Father Bennett should be surprised at the fact that Italian "clergymen go about so frequently seeking stipends" for Masses. I do not see any baseness whatsoever in it. I have seen hundreds of priests asking one another for superfluous stipends. Someone else is doing it for Father Bennett. I have often asked for them myself and have given them to others whenever I had too many. I always consider it a favor to have a priest come and relieve me of any stipends that exceed my apportioned amount.

Another deliberate misrepresentation of Father Bennett is that "more money went to Italy through the post office than to any other country from which immigrants arrived at our shores." Italians never sent money to Italy through the post office, because they try to get all that the dollar is worth, and are aware of the fact that the post office does not offer the exchange rate they can get by sending their money through any bank. But even granted that the statement be correct, it proves just what I said in my previous letter, that the Italians, coming here heavy-laden with debts and leaving behind a numerous family, feel all the responsibility they have assumed. If one reads Father Bennett carefully he will detect that he has the happy faculty of drawing others, with his questions, to say truths which he knows would not please high officials with whom he tries to stand solidly. Of course, that is a feature, not of his temperament, nor of his nationality, but of his regularity of life, which he unwillingly betrays. Nevertheless Dr. McGuire could tell him something of the interesting history which is connected with the beginning of the Italian Church of Washington, D. C. Later on, perhaps, we shall read of it in the lives or memoirs of two Cardinals of whom one was an Archbishop and another an Apostolic Delegate in the United States. I could say something about the "Irish wife" under whose influence alone, according to him, an Italian can be a good Catholic. Of course, what I would like to say is very good. But I am afraid of Father Bennett. He stands too high with a New York judge. And a

judge that can lie, will also listen to lies. Finally, Father Bennett wishes that a judicious selection "be made before any other *naturales sacerdotes* are imported." But I am glad that there was no such judgment exercised when Father Bennett, either in person or in his ancestors, was imported into this country. Otherwise there would be now missing an evil from which some good is to be derived. He is the evil; the good is the probable solution of the Italian problem. Monsignor Ferrante has introduced the new issue. And he suggested just what I had already proposed, that is, that the American Catholic element be quick to undertake exactly the work that is being done by Protestants among the Italians. Catholic Americans alone can save the coming generation of Italians! And it is for this reason that I appreciate immensely the work begun by the lay-workers of the Christian Doctrine Confraternity in five Sunday schools of my parish. But this is only an item of the great work that should be done. What we need now for our Italian children is, not community centers as suggested by Monsignor Ferrante, but Catholic schools, free Catholic schools, hundreds of free Catholic schools.

Hillsville, Pa.

NICOLA FUSCO.

A Revolution in Greek

To the Editor of AMERICA:

Mr. Brickel's plan in AMERICA for October 4, for the abolition of the Greek script is too radical. The ancient Greek script was an integral part of the Greek language, we must study its original script if we are to study the ancient Greek. The Greek alphabet is the form in which an Iliad, an Agamemnon, an Antigone have been immortalized and retained for thousands of years, and it has been reserved for Mr. Brickel to discover that a page of that alphabet "looks like a mass of rags and tags." As this is a matter of esthetic judgment, we may safely take our stand with the people who were most cultured and sensitive to beauty, and were content to commit to the Greek characters, their deepest thought and their sublimest flights of imagination. "So depressing an effect," says Mr. Brickel, "has this mass of rags and tags on a student, that after six months' study he does not know a zeta from a chi." One wonders if it is possible for a student, after six months' study, not to know a zeta from a chi. Would not a six-year-old-child, after six minutes' observation, know a zeta from a chi?

Further, Mr. Brickel likens the revolution he is championing to the change, made not so long ago in some places, from the old black-letter German type to the English type. The argument proceeds on a false assumption, for the languages are learned for quite different reasons. The study of German is a cold, practical, mundanely profitable affair; the study of Greek is a warm, idealistic, mentally stimulating procedure. Besides, even if Mr. Brickel's suggestion would simplify Greek, a proposition which I vigorously deny, it would be a change for the worse, because the simpler Greek is made, the less advantageous it becomes. In addition it may be said that more than one authority has lamented the abolition of the old German script.

"Let ordinary mortals get their Greek in clear-cut English type," says Mr. Brickel. He might as well have said, "Let ordinary mortals get their violet-scent from the rose." English is not Greek. Each tongue has its own script, its own soul, its own literature, its own rights to "alphabetical integrity." Read an honest translation if you will, but do not read a desecration that is neither English nor Greek, but a mocking confusion of both. I am taught at Xavier High School that the Greek accent is the vivifying spirit of the language, a source of perpetual mental concentration, a mine of mental training. Why then do away with it? Either let us learn Greek as our fathers learned it, or drop it altogether. At any rate do not butcher it. Let us read the Greek of Greece, of Pericles, of Demosthenes, not an abomination.

New York.

FRANCIS X. DOWNEY.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 3, 1920

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York.

President, RICHARD H. TIERNNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, CHARLES J. DEANE.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Address:

THE AMERICA PRESS, 173 East 83d Street, New York, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

The Index for Volume XXI of AMERICA is now ready. Those who desire copies should notify the Business Manager and the copies asked for will be mailed at once.

Justice and the Law

LATELY in jail and now released, Mr. Alexander Howat, president of a mine-workers' union, is probably a wiser man. He has learned, it may be assumed, that it is much safer to toss burning matches into a powder-magazine than to despise the power of a Federal Court. Mr. Howat, from the safe distance of Kansas, issued his challenge and invited the Federal Court to make the next move. The Federal Court, sitting in Indiana, took up the challenge and moved Mr. Howat into jail.

Thus is the supremacy of the law vindicated, but much more is needed for peace. Quite apart from contempt proceedings, legal decisions and justice sometimes find themselves strangely at variance. Members of the profession are fond of saying that there is no grievance for which the law does not offer a sufficient remedy. If law were always just, the saying would be true. But courts are human, and, therefore, fallible, and organized labor, it must be confessed, has of late developed a positive genius for putting itself in the wrong. The due process of the law runs a sluggish course, when at the outset complainants find themselves in jail for contempt of the very tribunal at which they seek justice. As wise as the children of this world, capital has too much concern for its pocket-book to regard a court with aught but the most profound external reverence. A smooth speech and a dignified demeanor are a recommendation even in the eyes of courts, and malefactors of great wealth usually have both.

Since the law has been invoked in the coal strike, it ought to cut both ways. If the miner must go to jail for disregarding the rights of the public, the operator

whose sole purpose is to gouge the public, must not escape the dungeon. One of the best arguments against the processes of the law ever put in the hands of malcontents, arose out of the New York elections in 1917. Some sixty poverty-stricken traffickers in votes were indicted, and with no loss of time, sent to jail. The millionaire who furnished the money for this traffic is still at large, and has no fear whatever that he will ever wear a striped suit. The poor got justice, but the millionaire got what was safer, a good corps of lawyers. Perhaps we may some day reach a stage when capital and labor will lie down like the lamb with the lion, but the substitution of law for justice makes that day immeasurably more remote.

Paganism in Nebraska

BY proposing to insert a clause in the State Constitution, compelling all children to attend the public schools, Nebraska again attracts the eyes of the educational world. Mr. Wilbur F. Bryant, the ostensible author of this clause, leaves no doubt as to his philosophy, for he also writes a new article in the Nebraska Bill of Rights. This article asserts that "the right of the State to control and direct the purely secular education of children within its jurisdiction is hereby declared to be absolute, universal, indivisible and inviolate."

Mr. Bryant is to be congratulated on his frankness. He indulges in no subterfuges, announces no program of a new morality, but calmly reverts back to the days of paganism in which the individual had no rights which any State need respect. He simply says, as plainly as Julian the Apostate could have said it, that the State has the right to close all schools which teach that Almighty God is to be worshiped, and Jesus Christ to be adored. Mr. Bryant knows well upon what Stone the parish school is founded, and chooses to reject it. Equally distant is Mr. Bryant from the political principles hitherto held fundamental by all Americans, irrespective of creed. Americans, who yield to no people in their reverence for lawful authority, have never been in the habit of considering the State either as the source of supreme authority, or as the repository of all rights. In fact, according to the American political theory, the State exercises no authority save that accorded it by the people, and has no rights, except the rights which the people have voluntarily conferred upon it. And no American State has ever dared assume that it, and not the parent, had the first right over the child, for the simple reason that in no State have the people ever dreamed that even they could take away inalienable rights from parents and bestow them upon the State.

Mr. Bryant is a back number, out of place in the twentieth century and among Americans. Bismarck who had no dearer wish than to bring education under the complete domination of the civil power, might have welcomed him, and Julian the Apostate who did not believe that school children should be permitted to study the life of

Jesus Christ, would have hailed him as a useful ally. But it is not probable that Mr. Bryant's belated attempt to destroy the rights of fathers and mothers in the education of their children, will meet with much favor in Nebraska. There are too many Americans in that State. The greater danger lies in the older communities where the same paganism is proposed with a finesse and subtlety, which, happily, the crude efforts of Mr. Bryant lack.

The Needs of Our Own Household

IS there any money left in this country? And if there is, have we any to give away? During the war, we "loaned," to use a euphemism, about nine billion dollars to foreign countries. Some of these billions may come back to gladden our descendants, and again they may not. Hence these billions cannot be rated as readily convertible assets. Probably they were well spent, and since, in any case, they were deemed necessary for the winning of the war, we register no complaint. In addition to this huge sum, we gave outright many hundreds of millions to associations which undertook to make war a little less horrible, through the exercise of the spiritual and corporal works of mercy. When the war was over, we were asked to contribute to the rebuilding of churches, schools and orphanages in Europe, and to ship food across the seas, to relieve starving millions. All these contributions were splendid investments. They did quite as much for us as for those whom they were destined to help. They taught us the blessedness of giving without any hope of reward. They brought home to us in practical fashion, the duty of ministering to Christ in His suffering children.

Yet of late a pertinent question has been raised, not by quibblers, but by men and women whose lives are consecrated to charity. In turning our eyes to sufferers in Europe, is there not some danger that the afflicted at home be forgotten? During the last four years, the price of commodities has nearly doubled. Has the income of our institutions of charity doubled? Has it even kept to the pre-war level? Certainly, it has not doubled, and in very many cases it has actually fallen off. Not one in a thousand of our Catholic institutions has liberal resources or any foundation. During the war, the managers of these institutions hesitated to add to the many calls upon the charity of the Faithful, and that hesitation is still with them. The result is that in many American dioceses, our institutions for the sick, for old people and for children, are in a precarious financial condition, and some have been obliged to close their doors.

The majority of our Catholic people are poor, and therefore charitable. None are so ready to give as those who know the pangs of want. Nothing more is needed than to bring the condition of our institutions to their attention, but to do this, concerted and persistent action is necessary. It is possibly true that our Sisters and Brothers, preferring to do good in secret, known only

of God, have in the past undervalued the worth of legitimate advertising. Yet in making their needs known, they are not asking anything for themselves, but only for the afflicted brethren of Christ whom they are privileged to serve. Perhaps if they were more insistent, we might be spared the occasional scandal of wealthy Catholics contributing a quarter of a million to non-Catholic societies, already heavily subsidized, and twenty-five dollars to those heroines of charity, the Little Sisters of the Poor.

Sheik-ul-Islam's Congratulations

ARAHAM EFFENDI, Sheik-ul-Islam, spiritual head of the Moslem church, recently expressed his gratification that Americans had at last come to obey the commandment of Allah given through His prophet Mahomet. Manifesting his supreme delight to a correspondent of the Associated Press, he said:

It is strange that after thirteen and a half centuries, a new nation should adopt Prohibition, while we whose prophet commanded it, should again begin an effort to enforce abstinence. It is with pride that we observe America's adoption of Prohibition after trying drunkenness.

No doubt the joy felt by Mahomet's successor at this "Christian" land's constitutional adoption of one of Islam's most sacred practices, would be even greater had he learned how generally we have made our own another renowned Mohammedan institution—plurality of wives. Though we have not yet reached the perfection of Islam's polygamous system, for the faithful son of the Prophet may holily have no less than four wives at once, nevertheless, considering the lack of a generous uniformity in our divorce laws, we are doing fairly well. For there are Americans whom the courts have allowed to have in succession even more wives than the law of Islam permits its adherents, though the solemn wording of the marriage rite commonly used by those subsequently divorced indicates that the union entered into was to be ended only by death. The record of nearly one million divorces granted in this country during the 1906-1916 decade should make the Commander of the Faithful realize that the days of Mahomet's conquests are by no means done.

With drastic Prohibition soon to be enforced throughout the land by an Amendment to the Constitution, and with fifty divorces a week now being granted in a single county of New York State, it must be owned that Mohammedanism is rapidly spreading in this sometime Christian land. It is not likely, however, that certain other Moslem practices, such as praying five times daily, with the prescribed washings, postures, etc., and the observance of Friday instead of Sunday, will have the vogue here that Prohibition and divorce now enjoy. Notwithstanding the fact that millions of Americans start every year on a pilgrimage for the East, most of them find their Mecca in New York and proceed no further. But it is not to hear the call of the muezzin from the minaret of the mosque that they come.

Liberty and Luxury

AS an antidote to "hard times," the Archbishop of St. Louis suggests the acquisition during the year 1920 of a few habits of thrift. The very opposite of thrift the Archbishop finds in the craze for "automobiling," which is taking from the home much of its meaning, and replacing the morality of the home with a morality of its own." People who skim along the surface at a forty-mile rate may think that the prelate of St. Louis is exaggerating; careful students of social conditions know that his criticism is absolutely just. As the root of evil, love of "automobiling," and all that it implies, is rapidly taking the place of love of money. Families in which the scanty savings, possible in these days, should be laid aside for genuine home comforts, are planning "to buy a car," and once the car is bought, all things, even the education of the children, are made subordinate to the purchase of gasoline and new tires. There are probably few schools which cannot trace a large number of bad debts to enthusiastic motorists. But

when a man is burdened with the upkeep of a machine, it is, after all, rather absurd that a school should even present a bill for the upkeep of his children.

The "craze" for automobiles shows how nearly we have approached, if indeed we have not passed, the danger signals on the borders of the land of luxury. Food was never more expensive, and never was the market for automobiles, jewels, furs, and all manner of finery, more active. The period of the country's greatest industrial unrest, with capital and labor at each other's throat, is also the time when luxuries are sought as never before. "Moderation, temperance and frugality" were the virtues held by the sturdy founders of this Republic to be absolutely necessary if the blessings of liberty were to be preserved to the people. And without virtue, the true liberties of the children of God perish, for the Holy Spirit will not dwell in the soul when love of the things of this world makes impossible the love of all things that are truly good and beautiful. Daily in our modern world does Esau sell his priceless birthright for a sordid mess of pottage.

Literature

HORACE AND THE NEW AGE

AN age of intellectual Bolshevism is opening before us; ancient and conservative universities are expelling from their cloisters the forlorn remnants of a fast-vanishing Hellenism; Latin literature will soon have to argue for its life as Greek did so unsuccessfully; and then the end. Will Horace's popularity continue into this anti-classical age? It is scarcely daring to predict that it will.

A poet who has found favor with such diverse kinds of men as medieval monks and dissolute eighteenth-century novelists, with anti-Christian scoffers like Voltaire and Gibbon as well as with devout churchmen like Bossuet and Newman, with statesmen like Burke and Gladstone, with orators like Pitt, Fox and Fénelon and with essayists like Landor, Lamb, Addison and Macaulay, a poet such as Horace must have some magical charms that will never let him die. The real reason why Horace appealed to such opposite temperaments is the fact that he was not a single personality but united in himself the characters of many men. Like Odysseus he had seen many cities and many men and had incorporated into his character a little from each. Something of a philosopher, Stoic and Epicurean by turns, a satirical moralist and teacher of the art of writing, not a little of a worldling, a Sabine farmer still hankering after and occasionally visiting the Via Sacra or the Via Appia, a lyric poet and drinker of many kinds of wine, finally after deserting the army at Philippi, Horace came home and wrote stern odes on the theme "*Dulce et decorum est pro patria mori*." Is it remarkable that Horace should delight so many different varieties of readers when he speaks the distinctive language of each kind?

Each class reads its Horace and takes what it likes regardless of the others. The medieval monks saw in Horace a reluctant witness to the omnipresence and inevitableness of death, the shortness of life and the foolishness of avarice and the feverish cares of the worldling. They read in the "*Ars Poetica*": "We and our works are doomed to die" and "The deeds of men will die." But in the "Odes" they found even sharper sayings. "Pale death strikes with impartial foot the huts of the poor and the palaces of the rich. Soon night will be upon you and

the Manes and the narrow Plutonian home will receive you." Often Horace uses the figure of Fate tossing the lots of death in a jar. "*Sortitur insignes et imos; omne capax movet urna nomen*." Certain odes such as the one to "*Morture Delli*" might have been used by the monks as the skeleton of a sermon on death:

You must leave the mountain pastures you have bought
and your home and the villa which yellow Tiber laves. You
must leave and your heir will have your riches piled on
high. It matters not whether you be sprung from ancient
Inachus or whether poor and lowly you wander 'neath the
open sky, you are the victim of Orcus that pities not. We
are all herded together to the same place. Each one's lot
is shuffled in the jar to leap out sooner or later and place
him on board the bark for the banishment whence none
returns.

There are other Horatian sermonettes on death, but if I quoted them this essay would be more lugubrious than it is intended to be.

These thoughts on death made the monks resolve to live soberly and justly. For Horace and his eighteenth-century infidel admirers they were the premises of far other conclusions. "*Carpe diem*," "*Linque severa*," "*Cuncta manus avidas fugient heredis, amico quae dederis animo*." "Bring forth the wines and unguents and the fair flowers of the all too short-lived rose while fortune permits it and youth and the black thread of the three sisters." Such are some of the conclusions suggested to Horace by the thought phrased so pithily by himself, "*Pulvis et umbra sumus*." In English lyrical poetry this Epicurean mood of Horace has been captured and successfully imitated by Herrick, Prior, Wotton and Campion. There are true Horatian echoes in Herrick's

Gather ye rosebuds while ye may,
Old Time is still a-flying;
And this same flower that smiles today
Tomorrow will be dying.

Or in Campion's

Let now the chimneys blaze
And cups o'erflow with wine;
Let well-tuned words amaze
With harmony divine.

Besides the Epicurean Horace there is the Horace of the lover of nature. It is hard to see what led Francis Thompson to declare that not only Horace but the ancients generally were indifferent to nature. In "Paganism Old and New" we read: "Cicero luxuriates in his 'country,' Horace in his Soracte and fitful glimpses of scenery; but both merely as factors in the composition of enjoyment: the bees, the doves of Virgil are mere ministers to luxury and sleep." The best refutation of this is a reading of many odes and fragments of odes where nature is described for its own sake and not as a component of luxury. Such odes are "*O Fons Bandusiae*," "*Pindarum Quisquis*," "*Beatus Ille*," "*Diffugere Nives*," "*Integer Vitae*," "*Non Semper Imbres*," "*Faune Nympharum*," "*Descende Coelo*" and "*Coelo Supinas*." Perhaps Francis Thompson believed that his own aureate splendor in describing nature was the only lawful way; missing it in Horace, he hastily concluded that Horace was indifferent to nature. Horace's miniatures of nature are painted not with Thompson's Gothic richness of imagery and diction but with the Greek restraint derived from constant study of Alcaeus, Anacreon, Sappho and Pindar. For Horace, like every great Latin poet except Lucretius, is a Greek derivative. His exhortations to the poets of his day are epitomized in his advice to the Pisos: "*Vos exemplaria Graeca nocturna versate manu, versate diurna*."

But in nothing that he imitated from the Greeks did Horace attain the highest rank. This is my own private heresy, but it is more of an opinion than a dogma. As a satirist Horace never came near Aristophanes; as a poet of love and wine he is no serious rival of Anacreon. He never equaled the Greeks in nature descriptions; his whole theory of the art of writing can hardly be said to surpass the Greeks, since it is merely a rehash of Greek criticism; his ethics are no better than the Greek philosophers he borrowed from. This is the negative side of my heresy.

The positive side is that Horace surpassed the Greeks in describing what he never could have learned from them, his friendship for Maecenas, for Virgil, for Augustus, and others. There is a tenderness of language, a depth of feeling, in poems to Virgil, Maecenas and Augustus which is utterly unlike the rather deliberate and cold perfection of his other writings.

There is in such a poem as the one beginning "*Divis orte bonis, optime Romulae custos gentis*," a presage of the peace so soon to be brought by the Prince of Peace, a medieval mystic note that is struck, however, more hesitatingly than in Virgil's famous eclogue. In all Horace's odes or epistles to his friends there is more sincerity than in the odes that describe wine and good cheer, things he sincerely appreciated. These latter subjects we feel were treated by Horace in a rather traditional and conventional way; the Greek originals are easily discerned under the thin pigments applied by him. But the poems on friendship and the mere casual allusions to his friends are original, un-Hellenic, authentic.

Will Horace live on into the age of intellectual Bolshevism? This question seems to be answered by a quotation from the latest revised edition of the "Dialogues of the Dead":

Spirit of the Classics: "I have always wanted to ask you, Horace, just what is the meaning of that phrase in your '*Exegi monumentum*,' '*Non omnis moriar*'?"

Spirit of Horace: "Well, it means practically this: not all my poems are going to die. Some of them will, that's sure. I am not such a fool as to imagine that with Prohibition regnant, such jolly cantos as '*Nunc est Bibendum*' or '*Nullam Vare, Sacra Vite*,' or '*O Nata Mecum*,' or others are going to live. Such poetry would be unintelligible to Prohibitionists and they will drop it. But there will always be lovers of nature in the world and friends and men who love a bit of satire and men of simple tastes who love the golden mean and lyric poets and devotees of the art of writing. These men have loved me for

2,000 years. Unless human nature changes completely I believe that the same classes that made me popular in the past will see to it that my popularity will never die."

ALFRED G. BRICKEL, S. J.

THE TWO PRISONERS

We, of the sun-lit Spire
That is crowned with the Cross's bars,
Inherit the old desire
To follow the fishermen's spars—
To sail between the heaven
Of the mariners and the foam
Of the seven seas to the seven
Far hills and the Pope at Rome.

For we but know by hearsay
The Vicar of Him who avers
That one of the works of Mercy
Is to visit the prisoners;
And we know his features only
Who yet would hear his voice—
The Vicar of Him who is lonely
In the tabernacle by choice.

O Benedict of the Spire
And Dome with the Cross's bars;
Such is our desire
As we follow the fisherman's stars
That sail between the Heaven
Of Faith and the Sea of Hope
To the Land of Love—the Seven
Free Hills, O prisoned Pope!

FRANCIS CARLIN.

REVIEWS

The Church and Socialism and Other Essays. By JOHN A. RYAN, D.D., LL.D. Washington: The University Press. \$1.50.
Labor in the Changing World. By R. M. MACIVER. New York: E. P. Dutton & Co. \$2.00.

There is a satisfaction in reading any article written by the author of the above collection of social and economic essays. Dr. Ryan's thought is always clear and to the point. His expression is plain and unmistakable in its meaning. He has fulfilled his important mission as a pioneer in his chosen field fearlessly and with the greatest devotion. The essays gathered together into the present volume deal with a variety of subjects and originally appeared in many different publications. Yet the social idea affords to them a thread of continuity. The first essay only, which gives its name to the book, treats of Socialism and its relation to the Church.

While modern social writers are too often guided by emotion and sentiment, or by popular party-cries, Dr. Ryan invariably approaches his subject with judicial impartiality. His conclusions are soundly based upon the principles of Catholic morality, and his applications are made with that justified assurance which gives confidence to his readers. Weighty contentions on either side of an argument are never overlooked by him. There is, of course, no pretense on the author's part of offering a complete treatise on any of the many problems under discussion, ranging from Socialism to woman suffrage. The articles are such as are called for in a brief and popular exposition of the main outlines of a subject, yet frequently attain to a remarkable development in detail. Whether more or less comprehensive, they all partake of the author's characteristic thoroughness. They were well worth rescuing, as he rightly assumes, "from a too speedy oblivion."

The second book listed here is by Mr. MacIver. He has weighed our economic system and found it wanting. Not a restoration but a true reconstruction is needed. In strongly affirm-

ing this he is doubtless entirely correct. His plans and suggestions, which once might have seemed startling, will now be readily enough accepted—in theory at least. He is not radical in a Socialist or Bolshevik sense, but would replace destructive competition by a helpful system of cooperation between capital and labor. All this is excellent. But like the great bulk of our modern economists and sociologists, he seeks to build a solid and lasting structure upon the shifting sands. While the author's vision brings us back to the social harmony which, like other serious students, he admits existed in the medieval days before the introduction of modern industrialism, he does not realize that the reestablishment of this harmony is conditioned upon one indispensable essential, and that is religion. He entertains no illusions regarding the difficulty of social reconstruction, but is entirely blind to the most important factor required to bring it about. Hence his laxity of principle when dealing with the question of birth-control, which to him is merely a matter of expediency. Hence, too, the perversity that makes him see in mere earthly attainments "the treasures laid up in heaven" and "the living bread which can be distributed among the multitude and grows the more it is divided." This is pure materialism. It is a pity that his vision, in many ways so keen, should not see further.

J. H.

Portraits of American Women. By GAMALIEL BRADFORD. Boston: Houghton Mifflin Co. \$2.50.

Abigail Smith Adams, Sarah Alden Ripley, Mary Lyon, Harriet Beecher Stowe, Margaret Fuller Ossoli, Louisa May Alcott, Emily Dickinson and Frances Willard are the eight American women portrayed in this readable volume, and all but the last-named were New Englanders. Mr. Bradford's studies of his subjects are not deep, for he is often quite content with giving readers a superficial notion of the characters he undertakes to analyze. He seems to admire the hopeless skepticism of Mrs. Ripley, and the flippant irreverencies of Miss Dickinson, and Margaret Ossoli's silly remark, "I believe in Christ because I can do without Him," he considers "splendid." The most amiable characters portrayed are Mrs. Adams's and Miss Lyon's. The first, in spite of her husband's prominence, always appears to have been a perfect housekeeper, an admirable mother, and the President's best counselor; and Miss Lyon, the founder of Mt. Holyoke Seminary, carried out excellent, old-fashioned ideas on the training of girls that will make the reader wish that the country had more educators like her today.

"Our happiness lies largely in remembering," she would say to her young ladies. "Do what will be pleasant to remember." She would have them put life in whatever they did. "Learn to sit with energy." "Our thoughts have the same effect upon us as the company we keep," was another of her sage observations, and the one object Miss Lyon had in founding her girls' school was that "they should live for God and do something." Nearly every woman in Mr. Bradford's portrait-gallery was afflicted with the New England conscience, and the dour spirit of Calvinism seemed to throw a gloom even over characters that had rejected the creed's tenets. Mrs. Stowe, however, never forgot how to laugh and could write to her doleful husband: "I received your most melancholy effusion, and I am sorry to find it just so. I entirely agree and sympathize. Why didn't you engage the two tombstones—one for you and one for me?"

W. D.

With the Wits. Shelburne Essays. Tenth Series. By PAUL ELMER MORE. Boston: Houghton Mifflin Co. \$2.00.

Baumont, Fletcher, Lord Halifax, Aphra Behn, Swift, Pope, Lady Mary Wortley Montagu, Bishop Berkeley, the Duke of Wharton, Thomas Gray and the "Decadents" of the eighteenth century are the subjects of these critical papers which appeared originally in the *New York Nation* when Mr. More was its

editor. In his preface he tells some amusing reminiscences of his experience with book-reviewers. Professional jealousy was a constant menace to justice. He found that "It was virtually impossible to get fair consideration for a book written by a scholar not connected with a university from a reviewer so connected." As most of the "Wits" whose lives and writings are discussed in the volume either lived in the licentious days of the Restoration or belonged to the malignant circle of politicians that wrangled with one another in the reign of Queen Anne, the reader will find little here to heighten his opinion of the human race, for the "representative" Englishmen of those periods were anything but attractive characters. This Mr. More fearlessly brings out and does not extenuate either the lewdness or the cruelty of the "Wits" that are the subjects of his essays.

"We must listen to John Galsworthy," says the *Atlantic Monthly*. But Mr. More is not of that opinion. For in his paper on "Decadent Wit" he justly pillories that "popular" author. Speaking of the literature of "perversion," now so widely read, he writes:

In subdued form, befitting what remains of the reticence of the English temperament, it lurks among the present-day inheritors in London of the Yellow Nineties. It will be found hidden in some of the writings of Mr. Galsworthy, who is perhaps at this moment the most notable of the group. [And describing one of his novels, calls attention to] its sickly analysis of illicit emotion, its satirical desiccation of the intellectual life, its presentation of virtue as a kind of impotence.

In implying, however, that the conversion to Catholicism of some of the eighteen-ninety wits was "merely the fruit of perversion," Mr. More is unjust. By realizing that the Catholic Faith is the only safe religion to die in, Beardsley, Dowson and Lionel Johnson, like many a gifted man before them, simply made the best possible use of their wit.

W. D.

The Christian Monarchy. By the Rev. WILLIAM CROUCH. New York: Longmans, Green & Co. \$1.00.

This is a study of the indefectible constitution of the Church as established by Christ, and its aim is to withstand a movement of dissolution within the Church of England. The book contains many good things and true, which it is not easy to reconcile with the actual state of the Church of England. It contains also many limitations of Catholic doctrine, many additions to the same, which the conditions of the Church of England compel the author and his guides to adopt; though, were they urged to the full against his thesis, they would go far towards upsetting it. This is especially the case in the matter of jurisdiction, its immediate origin, its transmission and exercise. The author is naturally troubled at the leading part in the government of the Church of England played by Parliament, by the secular law courts, and by officials who, with the approval of their bishops, guide themselves by parliamentary law; for all these things show the disaccord between his theory of the constitution of the Church and the constitution of the Church of England. He finds comfort in reflecting that the judgments of lay courts are often ignored by his Church, and some argument for its spiritual vitality. A little reflection will show that the immunity following such action comes rather from the indifference of the people at large, which cares nothing for the opinions at issue themselves, and sees clearly that they will never result in the only thing it dreads, the Catholicizing of the nation.

The times are evil, but they have in them this good. Day by day side issues are disappearing and the main issue of eternity stands out clearer and clearer. To millions the appeal is coming: "Choose whom you will serve." Will you have Jesus Christ, the Word Incarnate, the Son of God, the Hope of Ages? You will find Him in the Catholic Church and only in the Catholic Church, like Himself, "yesterday, today, and the same forever." Will you have greater unity in the church of the future?

Then you must pay the price; and the price is that same Jesus Christ, who has in that church no place. It is Christ or Antichrist, Christianity or Apostasy.

H. W.

Average Americans. By THEODORE ROOSEVELT. New York: G. P. Putnam's Sons. \$2.00.

Colonel Roosevelt has written here a worth-while account of his war-impressions. He shows a breadth of view in his appreciation of other countries and other armies that is commendable. Instinctively a soldier, he is far from being a militarist and his criticisms, however severe, are all grounded on his love for America. Instead of telling nothing but the good sides of our military achievement he has been brave enough to single out its defects—and they were many. Because our men and officers were brave it does no good to cover up the fact that many of them were painfully ignorant of military matters and paid for their ignorance dearly. Unpreparedness was the American sin, and America's soldiers who were hurried into the biggest war in history suffered for that sin. He writes:

I have known new troops fighting by an older division to be forty hours without food when the men of the older division had been eating every day. . . . It is all very well for someone comfortably ensconced in his swivel chair in Washington to glory in the fact that we entered this war unprepared. It may be glorious for him, but it is not glorious for those who fight the war, for those who pay the price.

It is to the honor of the American people that they went through the sacrifices that the war called for. But many of these sacrifices were unnecessary according to the author's view. Blood was shed unnecessarily through lack of supplies, inefficient organization and untrained leadership. At no time did the equipment of the American forces compare favorably with the equipment of the French and English. Colonel Roosevelt concludes his volume with a plea for compulsory training. He believes its militaristic dangers can be eliminated as they have been in Switzerland. In fact, he outlines a very practical plan that could accomplish this state of preparedness without thrusting the burden of militarism on the country. He relies on the service man to point the way in this matter and in every matter pertaining to our reconstruction problems.

G. C. T.

BOOKS AND AUTHORS

In "The Girl Who Sat by the Ashes" (Macmillan, \$2.00), Mr. Padraic Colum has retold in a charming fashion, introducing divers "variant readings," the age-old story of Cinderella and the Prince. Mr. Dugald Stewart White has appropriately illustrated it with numerous pictures in black and white which add much to the book's interest. The heroine now seems to be an Irish maiden called Girl-go-with-the-Goats; her cruel sisters are named Buttercup and Berry-bright, and in all her difficulties Cinderella receives valuable help from two starlings that sit on her shoulders. The book will make an excellent gift for the children.—Romain Rolland's "Colas Breugnot" (Holt, \$1.75), translated from the French by Katherine Miller, is an account of the adventures and reflections of a lusty Burgundian, the author's supposed ancestor. His family life, his devotion to the wood-carving trade, his theological tilts with the Vicar of Breves, his admiration for "Plutarch's Lives," and how he behaved in the plague, the fire and the riot, are all described in a spirited, vivid way that makes the genial Burgundian's zest for life permeate the book. The story of Belette, however, smacks too much of the old Adam.

"Sketches and Reviews" (Boni & Liveright, \$1.25) is "the first collection in book-form of nearly all the known fugitive writings of Walter Pater." It treats of the esthetic poetry of W. Morris, certain tales of the ironic LeMaitre, Flaubert's "Life and Letters," Coleridge's "Aids to Reflection," Wilde's "Dorian Gray," and three other works. Apart from glimpses of that anti-

nomian theory regarding Christianity that Pater elaborated in his "Renaissance," these sketches, written from within their subjects, where both comprehension of them and ready kindred information put their critic, are acceptable off-sets, if not substantial additions, to the other volumes of this fastidious Victorian.—Another first collection is "The Curious Republic of Gondour" (Boni & Liveright, \$1.25), by S. L. Clemens. Seventeen sketches, marshaled from the *Galaxy* magazine and the *Buffalo Express* of about 1870, and which advance, like Hannibal, by a lavish use of vinegar, constitute a volume that, beyond its now comparatively slight value as "M. Twain" material, is unprofitable and jejune.

"From the Land of Dreams" (Talbot Press: Dublin) contains all the Irish poems, saving "Three Irish Bardic Tales" of John Todhunter, an accomplished scholar and an early promoter of the Irish literary movement. Melancholy, a gentle pining for what of home, of country, and of love is not, to which loss, like Menelaus, he bravely pays the tribute of a "grateful tear," is almost exclusively the mood in which this earnest author, in verse that is neither unmusically nor regrettably composed, deals with Irish themes of legendary and actual interest.—The second series of G. H. Clarke's "Treasury of War Poetry" (Houghton, Mifflin, \$1.50) is a collection of verse of greater range than merit, with variform index, and brief but satisfactory notes. The sense of the Great War as conveyed by this volume seems to resemble the passion of patriotism as contained in English literature, in which, says Quiller-Couch to his countrymen, "We have to pride ourselves on its being everywhere implicit"; for the note of these selections certainly is not intense expression: which may be explained, on the above theory, by the fact that British bards predominate. Austin Dobson's "Clean Hands," in a measure he has made his own, is a poem for the moment, beginning:

Make this thing plain to us, O Lord!
That not the triumph of the sword—
Not that alone—can end the strife,
But reformation of the life—
But full submission to Thy Word!

Emily James Putnam's illustrated book on "The Lady, Studies of Certain Significant Phases of Her History" (Putnam) is a doleful "sociological" work. She traces woman's supposed descent from the cave-man down to "The Lady of the Slave States." The value of the book may be gaged from the fact that the author owns her entire indebtedness to Miss Eckenstein's "Woman Under Monasticism" for all the misinformation "The Lady" gives regarding "The Medieval Lady Abbess."—Joyce Kilmer once said that the phrase "Good Gray Poet" was correct in one point, since Whitman was certainly gray. The complete edition of "Leaves of Grass" (McKay, \$2.00) includes an excellent portrait, and, if it does nothing else, will serve to show the accuracy of Kilmer's *jeu d'esprit*.—"Socialism and American Ideals" (Princeton University Press, \$1.00) is a small volume consisting of five rather short essays originally contributed to the *New York Journal of Commerce and Commercial Bulletin* by William Starr Myers, Ph.D., professor of politics at Princeton. It is aimed at the materialistic conception of Socialism and the unAmerican ideals of the Socialist state. The extension of government ownership is also opposed by the writer. Unfortunately he still continues to repeat the fable of the "intellectual and religious freedom that was won by Martin Luther."

Dr. Josiah H. Penniman, Professor of English in the University of Pennsylvania, has published in a volume called "A Book About the English Bible" (Macmillan, \$2.25), some of the lectures delivered to his pupils. They are not so shocking as is the theory of Dr. Husband, Professor of Latin, Dartmouth

College, in "The Prosecution of Jesus," that Our Saviour was legally condemned as a criminal; nor so grotesque as are the vagaries of Professor Laura Wild, Mount Holyoke College, in "The Evolution of the Hebrew People"; nor so blasphemous as is Badé, "The Old Testament in the Light of Today," used as a text-book by Dr. Gayley, Professor of English, in the University of California—and that is some relief. Still in this "Book About the English Bible," we look in vain for the main Biblical fact of inspiration; we find the rationalistic explanation of the New Testament as an evolution from the Old Testament and non-canonical writings. Philo is set down as a source of John and Q, that mythical source of the Gospels which was made in Germany and is conserved in Pennsylvania. The "Song of Songs" is set forth as, "passionate love-poetry," which is in the Bible because of the allegorical interpretation thereof. So, take it all in all, Catholic students of the University of Pennsylvania would get very wrong ideas if they listened to such lectures about the Bible as Dr. Penniman's volume presents to its readers.

Those who have known and those especially who in the Jesuit House of Studies in Montreal had the privilege of listening to the solid and deeply-learned theological lectures of the lamented Father Eusèbe Durocher, S.J., will be grateful to Father Louis Lalande, who in his "*Silhouettes Paroissiales*" (Montréal: Imprimerie du Messager: \$0.75) has drawn for us a life-like portrait of a saintly religious and a great teacher. The very virtues of Father Durocher, his modesty, his self-effacement, eclipsed to the outside world at least, his eminent qualities. The author of these sharp-edged silhouettes has done well to preserve them. He was well inspired also in his admirable etchings of a race of men, such as he describes in "*Un Ancien*," "*Mon Vieux Curé*" often found in his country and of which it has every reason to be proud. Everywhere in this half-hundred studiously-tinted miniatures, the author shows himself a keen observer of life, a moralist with a gift of humor, but with the sanest of views on the men and the problems around them. The perusal of a few pages of these "*Silhouettes*" is quite sufficient to convince the reader that Father Lalande has gone deeply into modern French literature from which he has wrested the secret of a rich vocabulary and well-rounded phrase.—Mgr. Tissier, the patriotic Bishop of Châlons, whose devotion to his people during the war won for him universal respect, has just written another of his well-timed, popular and practical books. To one of his latest volumes, "*Consignes de Guerre*," he has added "*Consignes Catholiques*." (Téqui: Paris. 3 fr. 50.) Catholic watchwords they truly are, stirring, pointed and pithy. They are of three kinds, social, pedagogical and patriotic. But a common thread unites them all, for all are directed to that one end which must at all costs now be obtained, social reconstruction on sound and lasting bases. The Bishop of Châlons has written many eloquent pages, none so eloquent, so forcible and so apostolic, or more worthy of a Catholic bishop and a true patriot, than those in the present volume.

"The Grail of Life, an Anthology on Heroic Death and Immortal Life" (Dodd, Mead, \$2.00), compiled by the Rev. John Haynes Holmes, the minister who recently found even Unitarianism too strict, and by Lillian Browne-Olf, contains 280 pages of selections in prose and verse ranging from the New Testament to the Vedas, from St. Ambrose to Horace Traubel and from Zoroaster to Walt Whitman. So "comprehensive" indeed is the anthology that "immortality" has to be given a wide variety of meanings. The following stanzas from Edwin Arnold's "After Death in Arabia" run together musically a series of familiar metaphors:

Sweet friends! What the women lave
For its last bed of the grave,
Is but a hut which I am quitting.
Is a garment no more fitting,
Is a cage from which, at last,
Like a hawk my soul hath passed.
Love the inmate, not the room—
The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept him from those splendid stars.

Loving friends! Be wise, and dry
Straightway every weeping eye—
What ye lift upon the bier
Is not worth a wistful tear.
'Tis an empty sea-shell—one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the soul, the all, is here.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved him; let it lie!
Let the shard be earth's once more,
Since the gold shines in his store.

BOOKS RECEIVED

- D. Appleton & Co., New York:
High Benton. By William Heyliger. Illustrated by J. Scott Williams. \$1.50.
- The James H. Barry Co., 1122 Mission St., San Francisco:
Life of St. Francis Xavier. By D. J. Kavanagh, S.J.
- Benziger Bros., New York:
Men and Movements. By M. J. Donoghue. \$0.75.
- Bobbs, Merrill Co., Indianapolis:
A Man for the Ages. A Story of the Builders of Democracy. By Irving Bacheller. Illustrated by John Wolcott Adams. \$1.75.
- The Boston Music Co., Boston:
Missa in Honorem B. M. S. V. (Mixed Voices). By N. J. Elsenheimer. \$0.75.
- Catholic Truth Society, Curry Building, Pittsburgh:
The Fifth Station. By T. F. Coakley, D.D. Illustrations by Malcom Parcell. Decorations by John T. Comes. \$1.00.
- George H. Doran, New York:
The Vital Message. By Arthur Conan Doyle. \$1.50; Spiritual Voices in Modern Literature. By Trevor H. Davis, D.D. \$2.00; This Giddy Globe. By Peter Simple, F.T.G. Edited and illustrated by Oliver Herford, V.D.W.A. \$1.50.
- Doubleday, Page & Co., Garden City, N. Y.:
Red and Black. By Grace S. Richmond. Illustrated by Frances Rogers.
- Ferd. Dummiere Verlagbuchhandlung, Berlin:
Reifendes Leben Ein Buch der Selbstzucht Für Die Jugend. Von Stanislaus Von Dunin Borkowski, S.J.
- The Grolier Society, New York:
The Book of History. A History of All Nations from the Earliest Times to the Present. With over 8,000 Illustrations. With an Introduction by Viscount Bryce. Written by W. M. Flinders Petrie, LL.D., and Many Others. In Fifteen Volumes.
- B. Herder Book Co., St. Louis:
The Undying Tragedy of the World. By William F. Robison, S.J. \$1.50; A Dictionary of Canon Law. By the Rev. P. Trudel, S.S. \$1.50.
- Houghton Mifflin Co., Boston:
A History of France. From the Earliest Times to the Treaty of Versailles. By William Stearns Davis, Ph.D. With Maps and Illustrations. \$3.50; Elizabeth Cary Agassiz: A Biography. By Lucy Allen Paton. With Illustrations. \$3.00.
- J. B. Lippincott Co., Philadelphia:
Spitzbergen: An Account of Exploration, Hunting, the Mineral Riches and Future Potentialities of an Arctic Archipelago. By R. N. Rudmose Brown, D.Sc.; with Many Illustrations and Three Maps. \$5.00; Unexplored New Guinea: A Record of the Travels, Adventures, and Experiences of a Resident Magistrate Among the Head-Hunting Savages and Cannibals of the Unexplored Interior of New Guinea. By Wilfred N. Beaver. With 32 Illustrations and 4 Maps. \$5.00.
- Little, Brown & Co., Boston:
Jonathan Trumbull, Governor of Connecticut, 1769-1784. By His Great-Great-Grandson, Jonathan Trumbull. \$4.00; The Last Four Months: How the War Was Won. By Major-General Sir F. Maurice, K.C.M.G., C.B. With Maps. \$2.50.
- Longmans, Green & Co., New York:
Benedictine Monachism Studies in Benedictine Life and Rule. By the Right Rev. Cuthbert Butler, Abbot of Downside Abbey. \$6.50; By the Waters of Fiume. A Story of Love and Patriotism. By Lorna de Lucchi. \$1.35.
- Marshall Jones Co., Boston:
Gold, Frankincense and Myrrh. By Ralph Adams Cram, Litt. D., LL.D. \$1.25.
- The Paulist Press, New York:
Back to Christ. A Study of His Person and Claims. By Cuthbert Lattey, S.J. \$1.00.
- G. P. Putnam's Sons, New York:
The Voyage of a Vice-Chancellor. With a Chapter on University Education in the United States. By Arthur Everett Shipley.
- Joseph F. Wagner, Inc., New York:
Conferences for Married Women. By Rev. Reynold Kuchnel; The Passion and Glory of Christ. A Commentary on the Events from the Last Supper to the Ascension. By Mgr. F. X. Poelzl, S.T.D. Translated from the German. By A. M. Buchanan, M.A. Revised and Edited by Rev. C. C. Martindale, S.J.
- Franklin-Webb Co., Hoboken, N. J.:
Success in a New Era. By James J. Walsh, M.D., Ph.D.

SOCIOLOGY

For and Against the Miners

SOME weeks ago I quoted an exceedingly interesting letter from the Rev. Joseph Lonergan, pastor of St. Charles Church, Sutersville, Pennsylvania. Father Lonergan believed that on a previous occasion I had failed to do justice to organized labor, and he expressed his belief in a forceful manner. In a recent communication, this zealous pastor of a parish consisting largely of coal-miners, returns to the charge. Disavowing all criticism of any legal action now pending, I am glad to publish his letter.

"The article, 'The Miners' Strike,' shows an earnest effort on the part of AMERICA to get at the truth," writes Father Lonergan, "and is like a solitary voice in a wilderness of falsehood and misrepresentation.

"Many still seem to think with Dr. Garfield that 'the strike was an unlawful act, and the continuance of the strike was worse—it was contempt of court, and a revolutionary act of defiance.' The first basis for declaring the strike unlawful is the allegation that the strike was a breach of contract between the miners' union and the Fuel Administration. In 1917 the miners and the operators came to an agreement with the Fuel Administration, the miners accepting a certain wage-scale, with the price of coal fixed at a definite figure. The margin of profit in favor of the operators was liberal. Further concessions were made to the operators working the thin coal vein. Again Santa Claus made a nice donation to the wagon-mines. Then a little free-will offering of ten cents a ton was given for clean coal. Now remember that ten cents per ton alone, before 1917, was considered the acme of net profit in the coal business. In all, the figures of the Federal Trade Commission of Pennsylvania show that in the Central Field of Pennsylvania the average net profit for the year 1918 was greater by 1,000 per cent than the average net profit for the year 1916.

"While all this was going on, and with the cost of living mounting by leaps and bounds, the miners' wages remained stationary. In September and again in November, 1918, the miners asked for an increase, but were told to sit still and not rock the boat. In February, 1919, the Government abandoned all mechanism of control over the coal industry as a public service. For operators, jobbers, consumers, coupon-clippers, stockholders and profiteers the war was over. 'You must not harness industry,' the Government was told. The shackles of price-fixing were struck from the hands of business and immediately prices went higher. The miners' scale of 1917 still stood, and the cost of living was still climbing. When the miners began to act as if the war was over and proposed to negotiate a new wage contract, the war suddenly came back. Like the rod of Moses before the court of Pharaoh, the war was alive when it suited the interest of the operators, and dead when it injured their interests; alive, too, when it injured the interest of the miners, but dead in so far as it might have helped these interests.

THE LEVER ACT

"AS has been well said, 'The Government began by conniving at a policy of discrimination and ended by actually supporting its results.' This activity expressed itself in Mr. Palmer's unfortunate tilt in the courts. When the Lever Act was before Congress in 1917, labor suspected the snake in the grass and desired an amendment to exempt labor organizations from its provisions. The outcome was the following statement, made by Senator Husting on the floor of the Senate just before the passage of the bill, 'I am authorized by the Secretary of Labor, Mr. Wilson, to say that the Administration does not construe this bill as prohibiting strikes and peaceful picketing, and will not so construe the bill, and that the Department of Justice does not so construe the bill and will not so construe the bill.' (*Congressional Record*, Sixty-fifth Congress, First Session, page 5904).

"With this understanding the Senate passed the now notorious Lever Act. It is a principle of law that a statute is interpreted according to the mind of the law giver. The law in this case was obviously never meant to be applied against workers in case of strikes. Is it any wonder, then that a wail of surprise and complaint went up from organized labor throughout the land when the Government with all the force and power at its command suddenly clamped the Lever Act on the striking coal-miners? Moreover, the preamble to the Act recites that 'by reason of existence of state of war, it is essential to the national security and defense, for the successful prosecution of the war, and for the support and maintenance of the army and navy to assure an adequate supply . . . of foods, feeds, fuels,' etc. Hostilities had ceased a year before the coal strike. The enemy was disarmed and helpless. Our army was announced as ninety-five per cent demobilized, and can anyone, by the wildest stretch of imagination, contend that an injunction against the coal-miners was necessary 'for the successful prosecution of the war' and 'for the support and maintenance of the army and navy'?

"Congress was legislating to defeat Germany, not to enable capital to deliver a knock-out blow to the coal miners' organization. The Lever Act is a criminal statute, contemplating indictment and trial by jury for any violation. By what right may Dr. Garfield, or anyone else, convict a man, or 400,000 men, before he has been indicted and tried by jury? The miners are as law-abiding as any class of citizens, but they would not be fit for citizenship if they cringed, dumb and unprotesting, before outrage and tyranny. In the face of brazen broken faith and high-handed legalized violence, parading under the name of justice, the patient, firm and dignified protest of the miners was certainly to their credit. The more one ponders the circumstances surrounding the case against the miners, the more does it seem a crime committed in the name of law.

WHAT THE MINERS WISHED

"AGAIN, the strike was widely denounced as 'a brutal menace to the happiness and comfort, and to the lives of hundreds of thousands of Americans, men, women and children, in no way a party to the existing controversy.' It may be rather a surprising declaration to make at this day that, when the miners' demands were formulated at the Cleveland convention and backed up with the strike clause, neither the men nor their leaders imagined for a moment that a strike need ever be called. Up to the very last day of October the men did not think the question would go to a strike. That the leaders cherished the same hope is indicated by the fact that they allowed their millions of war funds to be trapped by the Federal injunction. So confident were the miners in their power to deal with the operators, and so convinced were they of the fundamental righteousness of their cause, that they figured that when the Government and the public became acquainted with facts in the case there could be no other result but a just and equitable settlement. The Cleveland demands were made for the purpose of negotiation. The miners counted on a compromise of about a little better than one-half the announced demand. Moreover they knew that most of this wage-increase, and in many cases all of it, could be paid out of the excess profits of the coal business. The cost of living was still climbing, and the miners proposed to relieve their own necessity without at the same time shouldering the burden upon the public. *The miners struck at the root of the evil and not at the public, or at the Government.* And here is where all their honest purposes were scrambled. Without examining the merits of the case, Government, press, and public flew into a panic, declaring the strike unlawful, 'an obvious rebellion against the law of the land,' and the miners 'criminal, outlaws, and Bolsheviki.' After the loss of millions of dollars in wages and production, and after untold inconvenience, hardship, and even suffering by millions of men, women

and children, it began to dawn that someone had made a mistake. A partial concession of fourteen per cent to the miners, the appointment of a commission to investigate the case, and the resignation of Dr. Garfield were moves that brought about an armistice, but did not fix the responsibility, or make reparation for the injury.

A BLIND AND SELFISH PUBLIC

"IF we attribute all the loss and suffering entailed by the strike to the miners, we assume a position that needs to be proved. If the miners were unjust aggressors, then they are responsible for all the consequences of their injustice. But if the selfish cupidity of the coal profiteers, aided and abetted by the senseless blundering of government officials, and the hired propagandists of the press, and the blinded, selfish hostility of the public, were the causes of the strike, with its continuance and terrible consequences, then they become the unjust aggressors and must be held accountable for the results. It is not an apt comparison to say that 'by making the public suffer for the misdeeds of the operators, the strikers adopt the same course as the man who tortures a little girl in order to force her father to return stolen goods, or to pay him a higher wage.' The coal gougers can scarcely be credited with the natural affection of a loving father for the dear public. Let us suppose another case. A citizen catches a thief making away with his property—goods as valuable as the right to a decent human living for himself and for his family, a right which he himself cannot alienate or renounce—and setting up a hue and cry gives chase. Thereupon the thief tries to shield himself behind an innocent bystander. When the bystander actively engages to protect the thief, the citizen calls an officer, who begins to denounce the citizen for disorderly conduct and proceeds to gag, handcuff him and club him into submission. Here we have a case in point. The thief is an unjust aggressor. The bystander became an aggressor by his active cooperation with the thief. The officer, abusing his authority, also became an unjust aggressor, for he has no authority to enforce injustice. The citizen was within his rights and was in duty bound to employ adequate and proper means to repel the unjust aggression. The gravity of the case may be such that the bystander is bound to come to the assistance of his neighbor, and the officer is certainly bound to defend the citizen against injustice.

THE NECESSITY OF JUSTICE

"INSTEAD of denouncing the miner and heaping all the evils and opprobrium of the recent strike upon his bended shoulders, we should reserve judgment until a competent, unbiased tribunal has authoritatively fixed the guilt and with it the evil consequences of this recent national calamity. The editor of AMERICA wisely remarks that the difficulty is not yet settled. The present make-shift truce is only a lull before the storm. The question must be settled on a basis of fundamental justice. In this settlement the Government must do its duty and the public must do its duty. Failure spells another and a real strike. The miners considered the recent six-weeks affair more of a holiday than a strike. But they are in no mood to be trifled with. If the miners are again refused a fair hearing and a reasonable portion of justice, the nation may face the greatest industrial crisis in the history of the country. It is not a mere private quarrel between miner and operator. Organized labor is interested, capital is interested, the Government is interested, the public is interested, and all are vitally interested. The duty and obligation rests upon you all. For the very life of all may be at stake."

THE ARGUMENT UNSOUND

TO sum up, Father Lonergan argues that the miners were the victims (1) of unscrupulous and tyrannical operators, (2) of a blinded, selfish and hostile public, and (3) of bad faith on the part of the Administration: that the strike was the only

means left them to defend their lives and their property: that, in consequence, they were justified in striking. Granting the major proposition, but not admitting it as proved, I can by no means concede that the miners' sole defense was the strike. On "the contrary, *their sole as well as their real defense lay in their day in court.*" This they were offered by the President.

Even were the injunctions, secured under the Lever Act, a breach of faith, it should hardly be necessary to say that an Administration, while it can secure injunctions and indictments, cannot convict. To convict is the work of a body of men over whom the Administration has no control or influence whatever. Nor should it be necessary again to emphasize the truth that if a faction of citizens, however justly aggrieved, is suffered to flout court injunctions and the law itself, we may as well close our tribunals, tear up our Constitution, and content ourselves during the precarious tenure of our lives with anarchy. When will labor learn that it, far more than capital, needs the protection of public opinion and of the law, and stamp with its anathema all practices which infringe upon the rights of the people and the constitutional powers of our courts. Labor's best friends pray the hastening of that day.

PAUL L. BLAKELY, S.J.

EDUCATION

The National Council of English Teachers

EDUCATIONAL conventions are always interesting and frequently amusing. This is doubly true when their character is national rather than local. They serve as a sort of intellectual clinic, where specialists assemble around the remains of traditional theories, discuss modern methods, fads, frills, and fancies, standardized, perfectionized, and hypnotized, and depart with new ideas to try out on the youth committed to their care.

Boston, the metropolis of New England, our Eastern center of culture and learning, was favored with the Ninth Annual meeting of the National Council of English Teachers during the last week of November. It was a fact conspicuously evidenced to the newcomer that though Catholics far outnumber any other religious denomination as American educators, such teachers were found wanting among the officers on the Executive Committee and on the Board of Directors. Also there was but a handful in the audience.

PLANS WITHOUT FOUNDATION

AT this Convocation many ideas were presented, much was discussed, and few, if any, definite conclusions were reached. Teachers of all grades and classes were present with or without the wedding garment of pure wisdom. Many had things to say; few had thoughts to think. Many trotted forth their pet hobbies; few produced original and effective plans and schemes. But making all concessions and allowances for the weaknesses and frailties of the human mind, it was a meeting worth while and everyone could carry away something.

We learned, for instance, that one way to break down the barriers to success in the student is to impart a creative quality of mind. A strong plea was made for sincerity, earnestness, and honesty in composition work: but no motives were suggested. Perhaps they were buried in the ethical soul of the speaker. "The student must weave his web out of his own house," truly a very polite and mild way of saying that the pupil is created in the image and likeness of a Supernatural Being, and, for this reason, should strive to practise in his life the supernatural and natural virtues. The teacher must instruct his pupil to have a decent respect for his own ideas, if he has ideas. Well put, was this last condition. But supposing that the ideas are not worthy of respect, he must respect them regardless. Professor Thomas, of the University of Minnesota, here again builds without his foundation. It is not religion, for that sounds too ecclesiastical and ministerial. Let us say "ethical Christianity." Thus we may save our modern rep-

utation! In conclusion Professor Thomas scored a point that seems all too true for the modern pupil and the ultra-modern teacher. "We have given up our birthright to good literature for a mess of Potash and Perlmutter." Here he lays bare the disease without applying the scalpel. He sews up the patient and carries him to his room to rest comfortably. Perfectly good surgical ethics, when confronting the impossible; but poor pedagogy. Would not this be a good place for the Professor to make an earnest appeal for the absolute prohibition of all "messes of Potash and Perlmutter" in our schools and school libraries? No, because these are the stimuli for creative imagination! The youthful mind of today seeks his level there and there only: therefore give him not what he wants, not what he needs, but what he demands.

A CURIOUS OMISSION

THERE was much wisdom at large in this meeting. Professor Babbitt, of Harvard, sounded a warning to the modern utilitarians in education. Because we are submitting the classical humanities to modern languages, we shall afterwards reap what we have sown. We learned from Professor Scott, of the University of Michigan, that most of our work comes out of the melting pot, because of the influence of the foreigner upon our spoken language, and that the departure from the old family tradition of Scripture-reading, parental correction in speech, the library hearth and the substitution of the telephone, automobile, newspaper and movie, are much to be lamented. Much time was employed by the speaker in proving and illustrating the importance of home co-operation. The influence of the home over the pupil for English work is greater, more powerful, more lasting, for the home has the child the greater part of the day. Either the home is with us or against us. If it is against the teacher, his work is almost impossible.

Consequently, all teachers of English should strive to secure the co-operation of the home, by direct personal communication. Recent statistics, however, show that a large percentage of American homes are incapable of "educating" their children, because of the sad fact that they are homes merely in name. But here again, we must not suggest a remedy. We must pass on, or perhaps we might be forced to mention religion.

A scholarly paper, full of useful suggestions to teachers of high-school English, was "The Possibilities of Ethical Instruction Through Literature," by Mrs. Mary H. Dowd. Perhaps there is some explanation of what is otherwise a very curious omission, but no delegate could have learned, from consulting the official program, that Mrs. Dowd is on the staff of a Catholic high school. The names of some twenty teachers were given with the name of the school or college appended in every case, but there seemed to be no space on this official program to note that Mrs. Dowd is a teacher in Mt. St. Mary's Academy, Hookset, New Hampshire.

J. E. GRADY.

NOTE AND COMMENT

The Popular Sport of Jesuit-Baiting

WHILE we can recall many slanderous attacks made upon the Society of Jesus during the past year, such as will doubtless continue to the end of its existence in a world that hates the very name that Order bears, there was perhaps no more honorable retraction than that made by General Maurice. In his review of Ludendorff's "Reminiscences of the Great War," which appeared in the *Daily News*, the following passage had occurred:

Long before the elder Moltke created the German general staff, another great militarist had founded a great and powerful society. Loyola taught his followers that the end justifies the means, and Ludendorff and his colleagues in other times and for other purposes adopted the principle of the Jesuits.

Taken to task for this misstatement he carefully investigated the supposed evidence and at once published, both in the *Daily News* and in the *Liverpool Post*, the following honorable apology becoming an "officer and a gentleman":

I wrote this passage with my mind upon Ludendorff rather than upon the Jesuits, and I did not verify my references as I should have done. I have now investigated to the best of my ability the long controversy which has raged between the Jesuits and their opponents on this question, and I have been unable to find that there is any evidence that Loyola taught his followers that the end justifies the means. I therefore desire to withdraw that statement and to apologize for having made it.

F. MAURICE.

Countless others have made the same charge, and have not been able to sustain it, but we wait in vain for their manly retraction. Thus the London *Universe* refers to the invitation still extended to the editor of the *Evening Standard* to explain his allusion to the "Jesuitical methods" adopted by the socially subversive I. W. W. It calls attention also to the views of a certain "H. O. W.," expressed in the *Westminster Gazette*, who believes that the Brahmins "need about as much protection as Jesuits and money-lenders." The combination, as the editor of the *Universe* remarks, is a rather happy one, since the Jesuits have in the past involuntarily lent a great deal of property to various atheistic governments in Europe, Mexico and elsewhere.

Why Italians Leave America

THE reasons why Italian laborers leave the United States are given in a publication recently issued by the Italian Government and drawn up by the Italian Royal Inspector of Emigration at Washington, Signor Pancrazi. They are thus briefly stated in a cable to the *Chicago Daily News*:

- (1) Italian emigration to America is temporary and was prolonged by the war.
- (2) The emigrants have saved money in America, which, as always, they intend to spend at home in Italy.
- (3) The Italian Government has prevented their families in Italy from joining them.
- (4) Propaganda of steamship agents anxious to make up for losses during war time.
- (5) Uncertainty of work with possible loss of jobs.
- (6) Local pressure to persuade them to become American citizens.
- (7) Hope that at home they will find work under conditions as good as elsewhere.

The Italian Signor fully realizes that the Italian view, that workers are entitled to spend their earnings wherever they please, is naturally contrary to the American opinion that money earned in America should be spent in America. The reason why few foreigners go to the land, he holds, is both the high price of farm land and the low pay of farm labor. Signor Pancrazi's conclusions will be of interest to Americans.

The K. C. Plans for 1920

A BRIEF prospectus of the home activity to be undertaken by the Knights of Columbus during the year 1920 is offered by John B. Kennedy in a K. C. news-letter. When the War Department's order closed the camps to the 2,000 trained men employed by the Knights, scores of these zealous workers gradually returned to their former occupations. Many, however, remain to participate in the vast educational program outlined for the new year. The flourishing schools at present conducted by the organization in various parts of the country have a total registration of 9,000 students. Before next summer over 500 of these schools, it is thought, will be in operation, with a uniform curriculum in which technical studies are to predominate. Half a million service men will eventually be cared for educationally by the Knights, exclusive of the 500 enjoying college scholarships through their generosity. The 900 K. C. employment stations, too, are to remain active, though less intensively than during the

period of demobilization. It is expected further that a fund of at least \$600,000 will be raised from the membership of the Order itself as a donation to Cardinal Mercier, to combat the extreme Socialism of Belgium through Catholic education. September 6, 1920, finally, is the day set for the unveiling of the Paul Bartlett statue of Lafayette in the city of Metz. The sum of \$50,000 must be raised for the completion of this work. The first authoritative Catholic war-history, on which the Hon. Maurice Francis Egan and John B. Kennedy have been engaged, will also be published early in the year. In addition to this the public-lecture campaign against extreme radicalism is to be maintained by the 2,000 councils in all parts of the country. We can do no better than sincerely thank the Knights for the admirable work accomplished by them in the days that have tried the hearts of men, and wish them God-speed for their many undertakings during the coming year.

Masons and the Y. M. C. A.

IN a contribution to the *American Freemason* during the past year in defense of the "Y" war work, John L. McLeish, M. D., incidentally makes the following significant observation:

When you assail the Y. M. C. A., remember that you at the same time assail the Masonic fraternity of the United States, reminding you of your claim that "the particular agency to which Masonic support was most generously accorded has failed beyond the others in fulfilling its trust." Brother Townsend Scudder, head of the Masonic Overseas Mission, in his official report, states that "the Y. M. C. A. frankly admitted that perhaps half of the Association's secretaries, and many of its most efficient men serving in such capacity abroad, were Masons." At base and field, in high positions and low, in the United Kingdom and in Russia, I found Masons from many jurisdictions serving the Y. M. C. A.

While praising the work of his Masonic brethren, the writer, in the present instance, is eminently fair towards Catholics. But the passage quoted affords an interesting side-light upon the Y. M. C. A.

Chinese Mission Society

SOCIETIES devoted exclusively to mission work are beginning to take firm root in the United States. While older Orders and Congregations are enkindling anew their mission spirit, and the American provinces of the Society of Jesus have for years been devoting scores of men to the mission cause, new organizations continue to spring up. We are all familiar with the mission seminaries of Techny and Maryknoll, that are now sending their first priests into the foreign mission field. The latest comer is the Chinese Mission Society, St. Columban's Mission House, Omaha, Neb., which petitions for help towards the erection of its proposed mission seminary, the site of which has already been purchased. The Rev. Edward J. McCarthy, Superior of the Society, writes:

Our first step is to establish within the next year if possible a new seminary for the education of American missionaries. We have already secured an admirable site for this seminary. It is situated near the city of Omaha on beautiful grounds overlooking the Missouri, and within a short car-ride of Creighton University, one of the best known and largest Catholic educational centers of the Middle West. On this site we intend to begin our building within the next year. Here we intend to train those future missionaries of America who will swell the great army of heroic souls who are now turning towards China. What an army and what a conquest! Here also we intend to gather the cream of those Chinese students who are coming to learn at the fountain sources of our civilization—the universities of America; and from there we will send them back to their own land with the best that America can give. They will go not as now with a mere Godless education, but with those princi-

ples of faith and religion that will make for the uplifting of their people. It is impossible now to estimate the good that would result from such a scheme for the development of this great people in whose welfare everyone who thinks of the world problems of today must be interested.

The minimum amount required for the building of the new institution, devoted to this two-fold missionary activity, will be \$250,000. "Our hearts are sad," adds the writer, "when we think of the wealth of this great country, and the spirit of the young American boys who are volunteering for these mission fields and whom we could send if only those whom God has blessed with wealth would part with a little of it for so noble an enterprise." The plea of the missionaries should not pass unheeded.

Child Labor Not Decreasing

THE statement that the use of child labor has been reduced by forty per cent owing to the ten per cent Federal tax, is denied by the General Secretary of the Child Labor Committee, Owen R. Lovejoy. He says:

The Federal law prohibiting the employment of children under fourteen in factories, mills, canneries and workshops, and children under sixteen in mines and quarries, applies to only a small number of the occupations in which children are gainfully employed in the United States. By far the greatest number of child workers under sixteen years of age are listed in other occupations. The Federal census of 1910 placed the number of children ten to fifteen years of age employed in farm work at 1,419,098, and those employed in all other occupations, exclusive of mines and manufacturing establishments, at 338,420. Reliable reports tend to show that this number of children gainfully employed was greatly augmented during the war-period, and no evidence has been found that the children who, either because of economic pressure or the increased demand for labor, left school to enter industry, have returned to the schools in great numbers.

It will be remembered that in their "Social Reconstruction" program the Bishops of the United States clearly approve of the growth of public opinion which, in the majority of the States, sets its face inflexibly "against the continuous employment of children in industry before the age of sixteen years." Note is to be taken, however, of the word "continuous" and its obvious implications when reasonably interpreted.

They Now Are Crying: "Americanism"

THERE is no little pertinence in the remarks made by George W. Perkins, President of the Cigar Makers' International Union, when he writes in the official journal of that organization that many of our big interests, "the cheap-John manufacturers," who are now crying, "Americanism," did not hesitate a few years ago to scour the four corners of the earth for cheap labor, "and they got it."

The thought uppermost in their minds was to get cheap labor regardless of whether the foreign workers were illiterate, morally degenerate, radicals, Bolsheviks, mental incompetents or anything else. No thought of Americanism, or radicalism of the destructive type, the perpetuity of our institutions, our democracy, and our country ever entered their minds. The dollar mark was above country. "Get the money, honestly if you can; but get it anyway," seemed to be their slogan.

He is rightly, therefore, suspicious of the patriotism of this same class when he beholds them now, "with the American flag in one hand and their bankroll in the other," agitating for the deportation of the very immigrants they were so eager to secure, without any regard to the welfare of American labor and of American institutions. It is not sufficient to seek to rid the country of anarchism. We must also exorcise the evil spirit of commercialism that begot it.